

TRYON

WAY TO
HEALTH

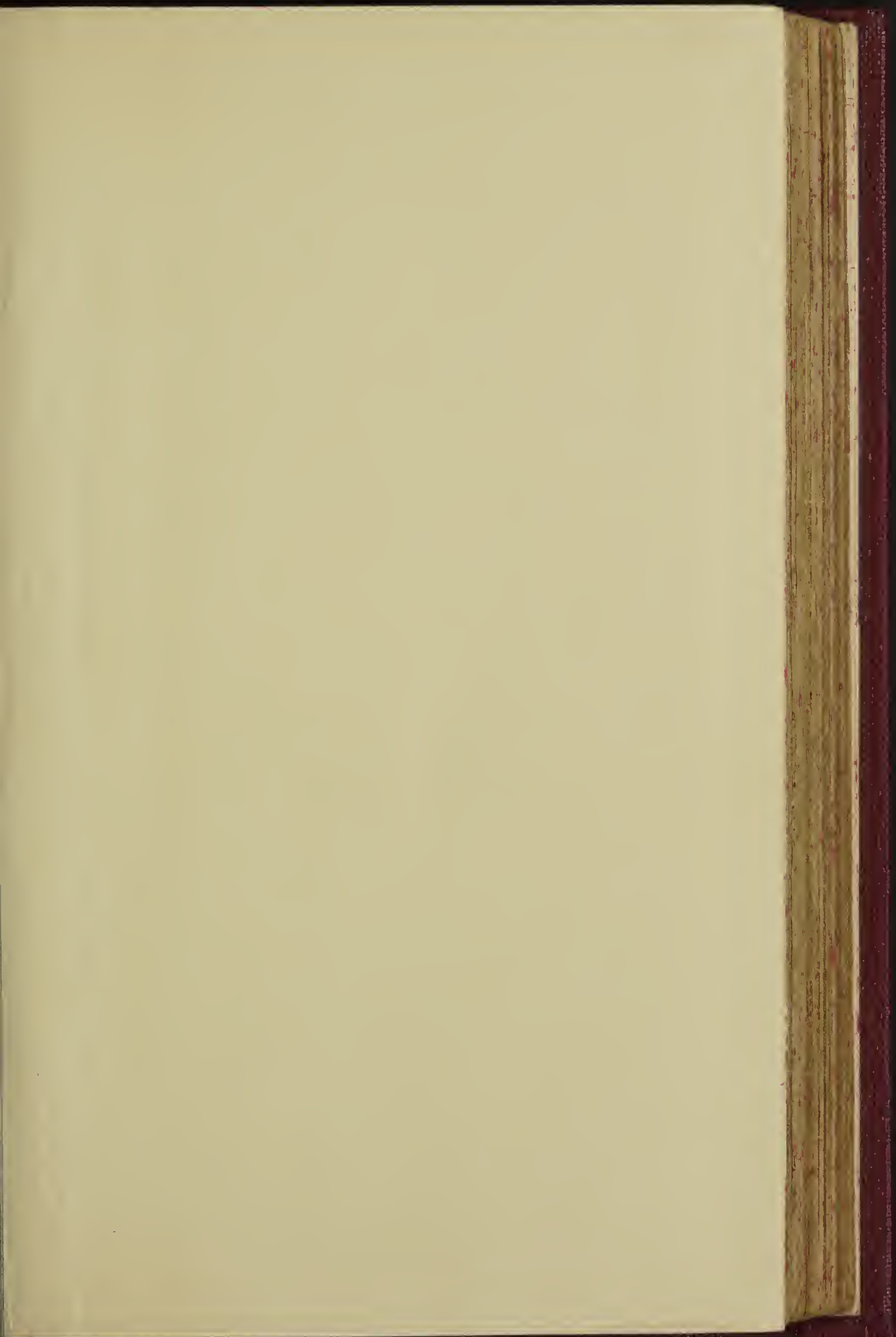
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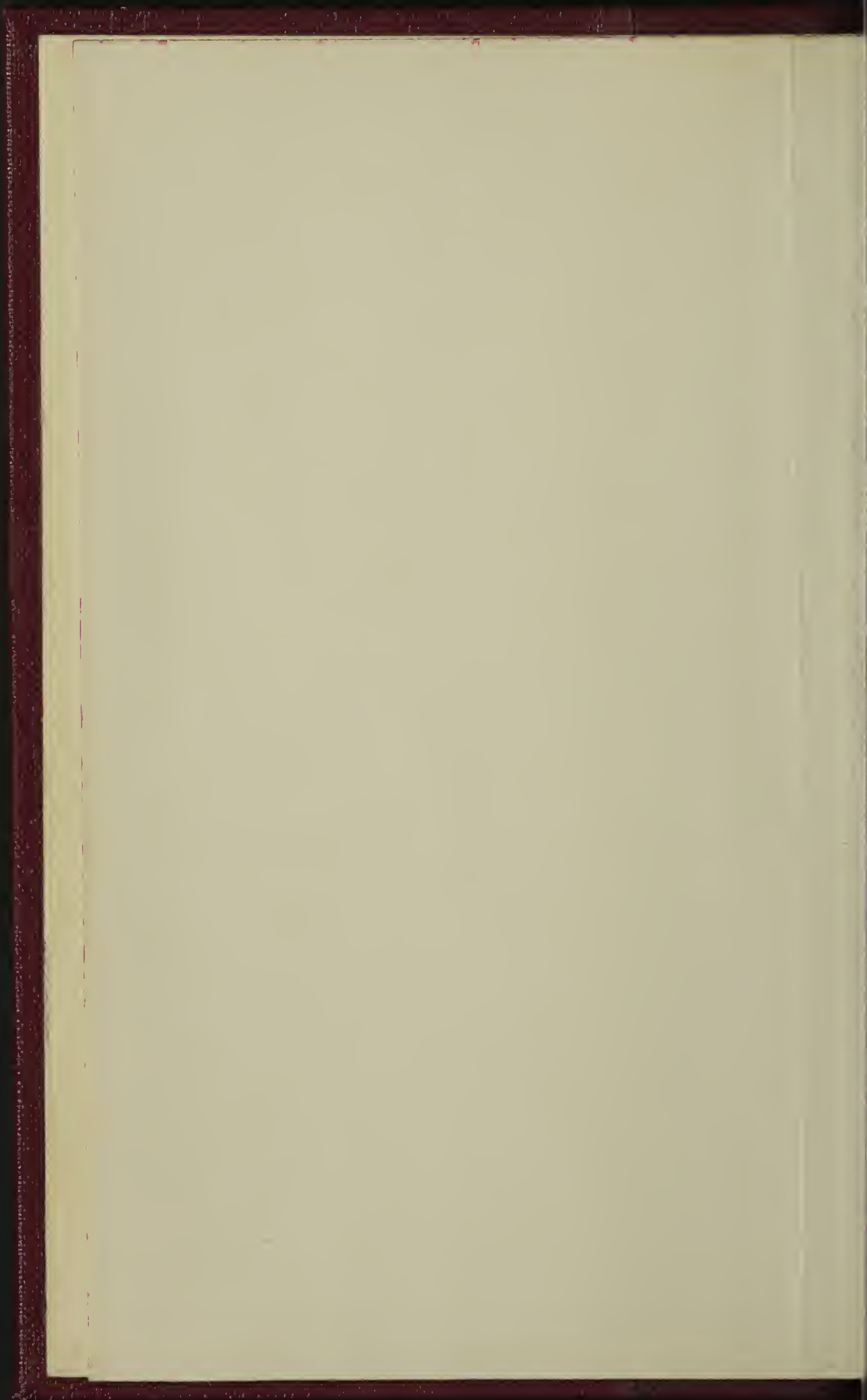


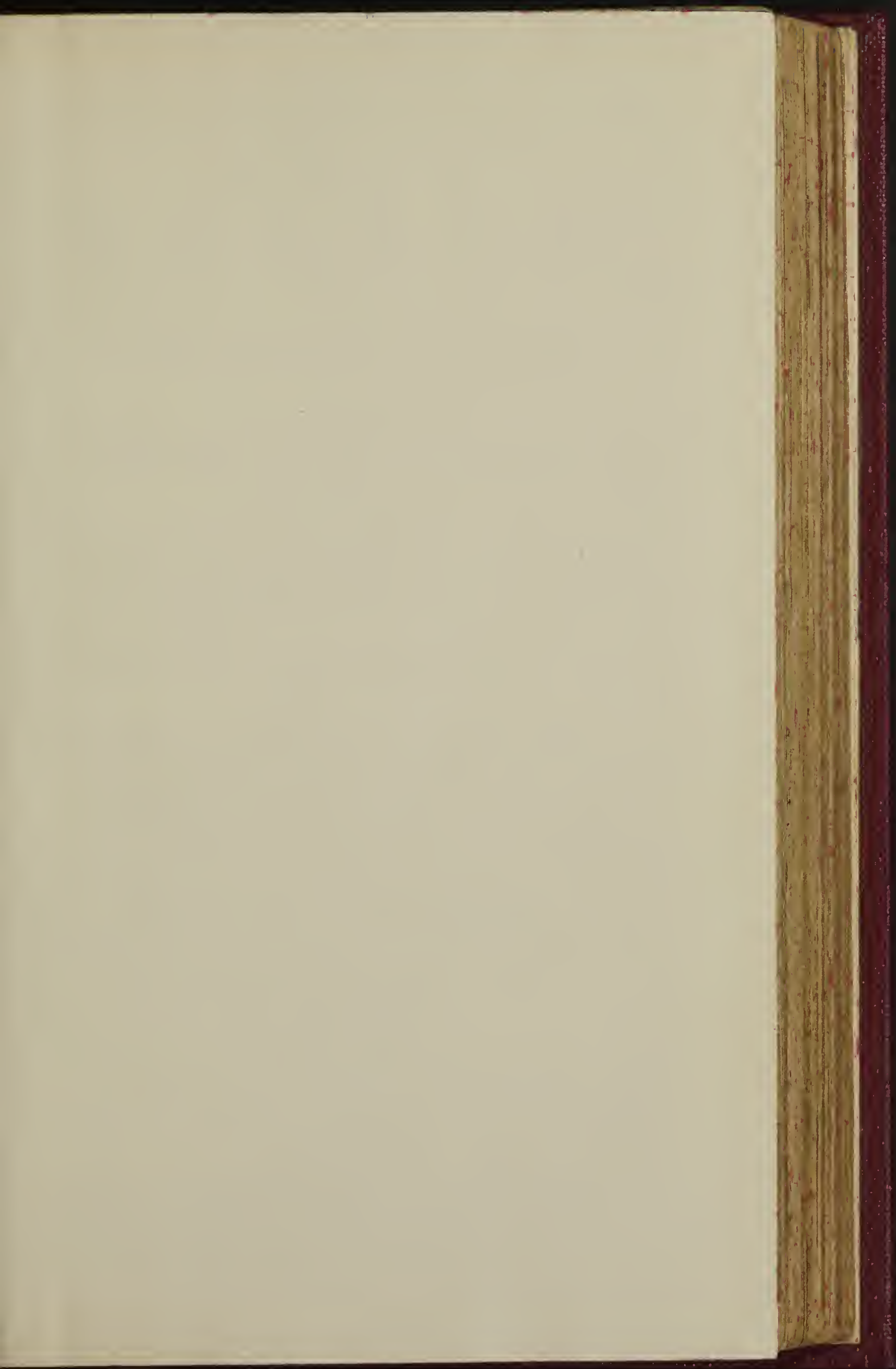


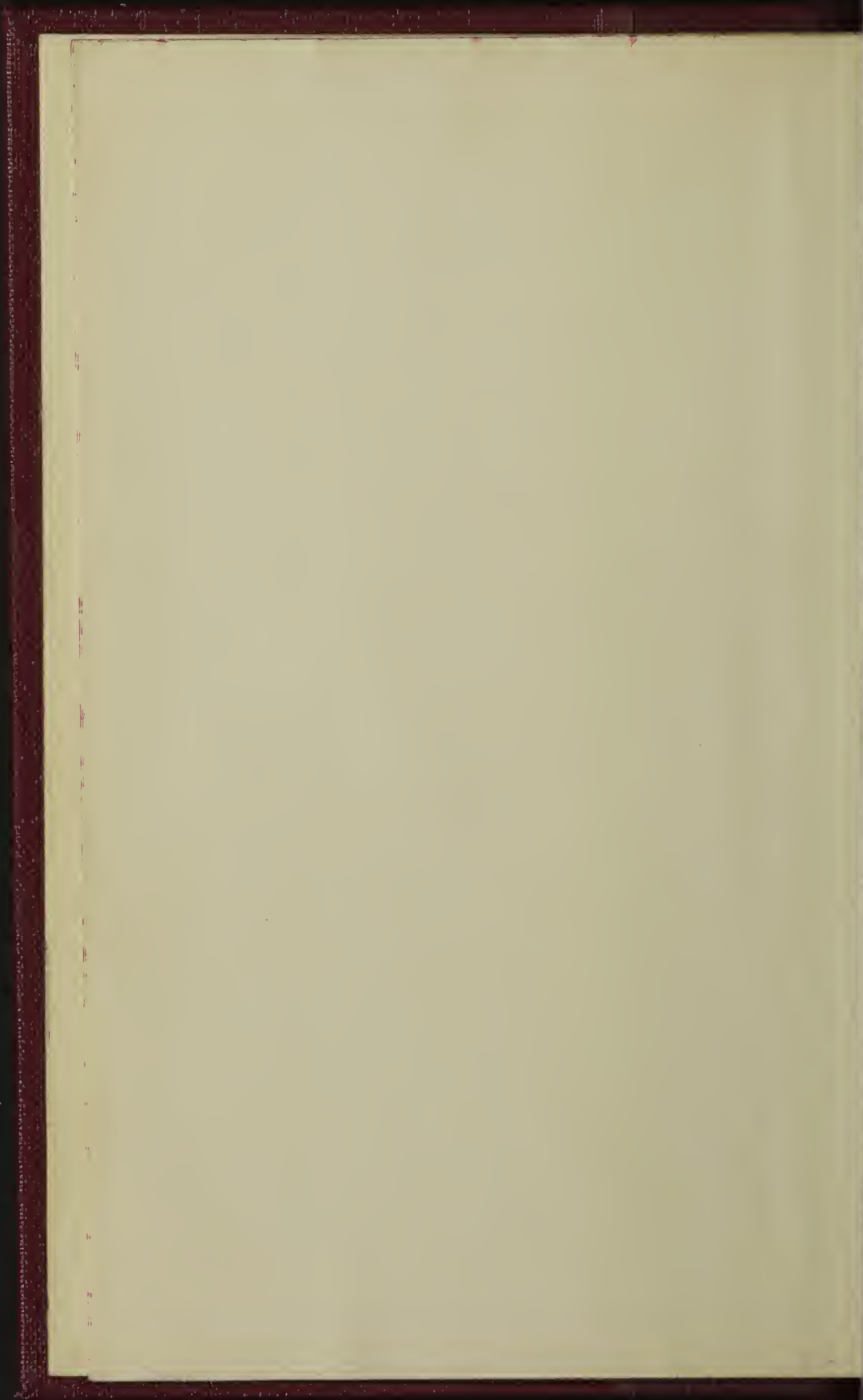


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The WAY To
HEALTH,
 LONG
 Life and Happiness:
 Or, A Discourse of
TEMPERANCE,

And the Particular

Nature of all Things requisite for the LIFE of
 MAN; As, All sorts of *Meats, Drinks, Air, Exercise, &c.*
 with special Directions how to use each of them to the
 best Advantage of the BODY and MIND.

Shewing from the true ground of Nature, whence most
 Diseases proceed, and how to prevent them.

To which is Added,

A Treatise of most sorts of ENGLISH HERBS,
 With several other remarkable and most useful Obser-
 vations, very necessary for all Families. The whole
 Treatise displaying the most hidden Secrets of *Philoso-*
phy, and made easie and familiar to the meanest Capa-
 cities, by various Examples and Demonstrances.

The like never before Published.

Communicated to the World for a General Good,
 By THOMAS TRYON, Student
 in PHYSICK.

The Third Edition.

To which is added a Discourse of the *Philosophers Stone*, or
Universal Medicine, Discovering the Cheats and Abuses
 of those *Chymical Pretenders*.

L O N D O N,

Printed for T. Carruthers Bookseller in the Parliament-
 Close in Edenbrough. 1697.

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OF THE



578

To The
R E A D E R.

That mighty Tyrant Custom has made it fashionable (and consequently to some People seemingly necessary) to Dedicate Books, when publisht, to some Great Names, whom Authors are wont to load with Flatteries, and then beg their Protection. A Course, in my Opinion, no less impertinent than base: For if the Writer be Conscious to himself, that he needs Pardon, and such Supporters, Why does he trouble the World with his Papers? If his Intentions are good and candid, what need of such Fawning Addresses? Truth is too noble to truckle to those little Artifices, and carries in the Majesty of her unclouded Brow, both sufficient Pass-Port and Patronage; since those that oppose her, do it at their own Peril, and at Long-run she is sure to be Victorious.

I therefore decline that vulgar Method, as one that am no ways fond of running the broad Way of the Multitude. To thee, (O Reader) whoever thou art, is this Book entirely Dedicated; and yet I shall not so much as bespeak thee to be kind and courteous; only for thy own sake, desire thee to be just and considerate; to weigh impartially what I offer (I mean the Matter, not the Words or Stile) and if still thou wilt, with the deaf Adder, stop thy Ears against the Voice of the Charmer, the fault and the danger will be Thine: I have discharg'd my Duty.

To the READER.

The main design of this Treatise is to bring Men acquainted with themselves, and recommend Temperance, the most excellent (though most neglected Virtue in the World, to their Practice: In a word, to perswade them to be kind to their own Healths, their own Lives, their own Souls.

Nor will it be needful here to give you a Bill of Fare of the several Dishes, which this Banquet presents you with; that's done in the Contents of the several Chapters. All I shall say, is, that here are variety of Truths plainly delivered, which I do not know are else-where (in Books) to be met with; for I have not consulted Authors in composing this Tract, to pay you, like a Banker with other Peoples Coin, or entertain you with a Rapsody of stolen Notions, as disagreeing and trivial as the Pyebald Shreds of a Taylors Cushion.

One grand Objection I fore-see, viz. that I am guilty of Tautology, or have too oft repeated the same things. To this I Answer:

1. I hope you will rarely find bare Repetitions; but although the same, or like Expressions may occur, yet still they are either attended with some Addition and Illustration, or else are improved to the explaining some other Notion.

2. Needful Truths are never too often repeated, till they are once well learnt. Many Men are slow of Apprehension, and cannot reach ones meaning without a large expence of Words: By these reiterated Strokes, I would willingly make Impression, first on thy Understanding, and next on thy refractory Will to practise what is so necessary to thy Well-doing, that is, thy Well-being.

3. This

TO the READER.

3. *This saying of one thing over and over, when we treat of Nature, is necessary and unavoidable; for 'tis her own Dialect and Method. All the various Substances, Forms, Complexions, Constitutions and Properties, both in the Animal, Vegetable and Mineral Kingdoms, have the same Basis or Ground: There being but Seven grand forms of Nature, whence all do proceed.*

An Example we have in Musick: Seven perfect Notes or Sounds produce all that admirable variety of Harmony which the World admires: And tho' a Man should compose as many Songs as Solomon, and frame an hundred Thousand Tunes and Divisions, yet these seven Notes still are the Foundation on which he builds; so that to every Lesson, Song or Division, they must be repeated.

So in the Mathematicks (that Demonstrative Science, whereby so many rare things are effected) the Number Ten is the extent of all natural Numeration, and Eleven is but a beginning again. And the very same Figures must afterwards continually be repeated in all Arithmetical Operations, to bring greater Mysteries to manifestation.

In the most delightful Art of Representation, there are but Seven perfect Colours, and yet by these a skilful Master can paint and imitate all the Appearances in the Universe.

There are but Seven Metals, and yet how many Wonders are wrought by and out of them?

In seven Days the unbounded Jehovah created all Beings, by the power and virtue of his holy Word, which Word of Power does still both conserve and ge-

To the READER.

nerate ; for there is no standing still of God's power in Nature ; all things being continually repeated by the Revolutions and Configurations of the Cœlestials ; and thence it was that the Wise-Man said, there was no new thing under the Sun. There are but seven Days in a Week, which are repeated Fifty two times in a Year ; and so from one Generation to another.

Therefore, whoever will treat aright, either of Divine or Natural things, and their occult Vertues or Vices, must make the seven Primogenial Forms or Constellations his Basis or Ground-Work, and in all cases have recourse to them, or else he shall never display Natures Operations.

There is yet another Prejudice may be taken, because in some particulars I have spoken what may seem too free and satyrical : But if any, with unbyass'd Minds please to consider the Fopperishness of those things I speak against, and withal how destructive they are to mankind, they will be satisfied, that such a Subject deserved no other Treatment. 'Tis neither out of Ill-Will or Self-Interest I have handled them at that rate ; but as I conceiv'd they ought justly to be expos'd to the Contempt of that part of the World, which so long they have Ass-ridden and Seduc'd.

That you may come to the Right Understanding of God's Law in Nature, and Govern your Selves accordingly, to the Obtaining Health, both of the Body and Mind, and be happy here and hereafter, is the Endeavour as well as Desire of

Your Well-wishing Friend,

Thomas Tryon.

*On the Author of that Excellent
BOOK, Entituled, The Way
to Health, Long Life and Hap-
piness.*

By Mrs. Ann Behn.

HAil Learned Bard! who dost thy power dispence,
And show'st us the first State of Innocence.
In that blest golden Age, when Man was young,
When the whole Race was Vigorous and Strong;
When Nature did her wond'rous dictates give,
And taught the Noble Savage how to live;
When Christal Streams, and every plenteous Wood
Afforded harmless drink, and wholsom food;
E'er that ingratitude in Man was found,
His Mother Earth with Iron Ploughs to wound;
When unconfin'd, the spacious Plains produc'd
What nature crav'd, and more than Nature us'd;
When every Sense to innocent delight
Th' agreeing Elements unforc'd, invite;
When Earth was gay, and Heaven was kind and bright,
And nothing horrid did perplex the sight;
Unprun'd the Roses and the Jes'min grew,
Nature each day drest all the World anew,
And Sweets, without Man's aid, each Moment grew;
Till wild Debauchery did Men's minds invade,
And Vice, and Luxury became a Trade;
Surer than War it laid whole Countrys wast,
Not Plague nor Famine ruins half so fast;
By swift degrees we took that Poison in,
Regarding not the danger, nor the sin;
Delightful, Gay, and Charming was the Bait,
While Death did on th' inviting Pleasure wait,

And ev'ry Age produc'd a feebler Race,
Sickly their days, and those declin'd apace,
Scarce Blossoms Blow, and Wither in less space.
Till Nature thus declining by degrees,
We have recourse to rich restoratives,
By dull advice from some of Learned Note,
We take the Poison for the Antidote;
Till sinking Nature cloy'd with full supplys,
O'er-charg'd grows fainter, languishes and dies.

These are the Plagues that o'er this Island reign,
And have so many threescore thousands slain;
Till you the saving Angel, whose blest hand
Have sheath'd that Sword, that threatned half the Land;
More than a Parent, Sir, we you must own,
They give but LIFE, but you prolong it on;
You even an equal power with Heav'n do shew,
Give us long life, and lasting Vertue too:
Such were the mighty Patriarchs, of old,
Who God, in all his Glory, did behold,
Inspir'd, like you, they Heavens Instructions show'd,
And were, as Gods, amidst the wandring Croud;
Not he that bore th' Almighty Wand cou'd give
Diviner Dictates, how to eat, and live.
And so essential was this cleanly Food,
For Man's eternal health, eternal good,
That God did for his first-lov'd Race provide,
What thou, by God's example, hast prescrib'd:
O mai'nt thou live to justifie thy fame,
To Ages lasting as thy glorious Name!
May thy own life make thy vast Reasons good,
(Phylosophy admir'd and understood,)
To every sense 'tis plain, 'tis great, and clear,
And Divine Wisdom does o'er all appear;
Learning and Knowledge do support the whole,
And nothing can the mighty Truth controul;
Let Fools and Mad-men thy great Work concern,
I've tri'd thy Method, and adore thy Theme;
Adore the Soul that cou'd such Truths discern,
And scorn the Fools that want the sense to learn.

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I

THE
INTRODUCTION
To the Whole
TREATISE.

CHAPTER I.

A Description of the Four Grand Qualities, whence the Four Complexions proceed. How every Man may know his own Complexion.

KNOW THY SELF, was one of the first Precepts which the Ancients dictated to the *Students of Wisdom*; nor is there a greater Happiness attainable upon Earth, than to have in a *Sound Body, a Sound Mind*. To direct my Fellow-Mortals towards this great Point of Felicity, is the Scope and Intendment of our Pains in this Book: The Foundation-Principle of Wisdom being to understand *Nature*, (which is the *Art of God*) and thereby our own Frame, Powers, Faculties and Constitution, so as to imbrace what is good, wholsom and agreeable, and to eschew all that is evil and harmful; and the End and Consummation thereof, is to know the *Supreme Being*, Author of created Nature, and to love, obey, and enjoy him for ever.

In Order hereunto, *Temperance* and *Sobriety* are sublime Gifts, and to be regarded with the highest esteem,

not only for the delight and pleasure they afford the Body and Mind, but as they fortifie those that observe them against many *Vices* and *Temptations*, as well as preserve them from a thousand racking *Pains* and torturing *Diseases*, and so furnish them with the *best Treasures of this World*, viz. *Health*, not only of the Body, but also of the Mind; for 'tis that *Health* that sweetens all God's Blessings, and is the *prime good* of this Life: What advantage or pleasure is there in the *highest prepar'd Food*, or *choice compounded Dishes* of the *rarest Dainties*, in the *richest* or *most Cordial Drinks*, the *gayest Apparell*, or the *most flattering Addresses of Honour*, to a Person rack't with the *Stone*, or tortur'd with an *Iliaca passio*, or half-drown'd with an overflowing *Dropsie*, or burning within, like *Mount Ætna*, with the raging violence of a *Fever*? What are *Riches* and *Fame* to a Body full of Pain? Or who would accept of a *Crown*, upon condition that his *Head should thenceforth perpetually Ake*?

Now if the Body be distemper'd thro' disorder and superfluity, the Mind and all the Senses are presently afflicted; if the Harmony of the one be interrupted or destroy'd, the other cannot continue: For the *Spirit* is the original whence the Body proceeded, and is the *Life* of every visible Substance, and as the Properties or Qualities are in their degrees in the Spirit either strong or weak, so also they are in the Elements of the Body: That *Quality that doth predominate in the Spirit* at the Incarnation and Birth, that very same property doth carry the upper Dominion in the Body, which is manifested by the Inclination, Shape and Form, Behaviour, Words and Works; and this is call'd a Man's *COMPLEXION*, of which there are commonly reckon'd four kinds, viz. the *Cholerick*, the *Phlegmatick*, the *Sanguine*, and the *Melancholy*; and since the true understanding of each of these, does mainly conduce to a man's knowing and right regulating of himself, we shall therefore treat of them severally.

But

But in the first place, we will lay down a short Description of the four grand Qualities, viz. the *Bitter*, *Sweet*, *Sour*, *Astringent* or *Saltish*; from whence the four Complexions proceed.

Of the Bitter Quality.

1. Those that are dignified with this Quality, are for the most part of strong Bodies, thick, well set, of middle Stature, of hard fierce Countenances, Visage rather round than Oval, big Bones, Hair curling, of quick piercing Eyes, bold Behaviours, ready of Speech and Apprehension, of strong powerful Spirits, able to go thro' much Labour and Action, if Intemperance do not impede, which many of this sort of People are subject to; quickly moved to Passion, but their Fires burn too fierce to hold long; of strong natural Heats, great Appetites, therefore they are apt to be Gluttons; the Diseases they are most subject to, are *Acute Fevers*, *Gout*, *Pox*, both small and great; Food good for this sort of People, are all sorts of Gruels, Herbs, Fruit, small Drinks, and all Food made of Milk, and every other sort that is Simple and Natural; and the contrary they are to avoid on peril of their Healths.

2. It is to be noted, when the *Sweet* Quality is strong, and incorporateth with the *Bitter*, and hath an equal share in the government of the Life, then the fierceness of this Quality is allay'd by the friendly Influences of the *Sweet*; so that such Persons are of more human meek Dispositions and Inclinations, tho' they have Fire enough, and sometimes too much, because such are apt to be troubled for their Passions more than the former, and are generally of better, evener Tempers, and at times apt to be perswaded against their own Reason and Understanding, more temperate Liv-ers, of excellent Apprehensions, both in the doing and learning of any thing; of healthy strong Constitutions, as free from Diseases as any sort of People; but

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they cannot endure Intemperances so well as the former; also, all sorts of strong Drinks compounded, sugar'd, spic'd, hot Food, are injurious unto them: But on the contrary, all sorts of Food of a middle or mild Nature, are very agreeable to them, and make healthy, strong, brisk and airy, fit both for the action of the Body and Mind: This sort of People are of the *Cholerick* and *Sanguin* Complexion, which is a commendable Temperature.

3. But when it shall fall out that the *Sour* Quality is joyn'd in government with the *Bitter*, and the *Sweet* Quality weak, or Underneath, then such People are of harsh, sour, envious Tempers, being inclin'd to all kinds of rude robustick Exercises, Unmerciful to Men and Beasts, of cruel fierce Inclinations, being of quick Apprehensions? but in general, they are ill-governed People, caring for nothing so much as Drinking, Gluttony, and vain Company, very passionate in their love, and hate; great part of the rude Multitude are made up with this sort of People; the Diseases they are subject to, are *Fevers*, *Gout*, *Stoppage of the Breast*, *Stone*, *Convulsions*, *Dropsies*, and the like, according to what sort of Intemperances they give themselves unto, being great lovers of their Bellies; it being their chief Study and Philosophy, how they may have wherewith to gratify their Paunches, often cutting off their Lives by heady Disorders and Superfluities; this sort of People are of the *Cholerick Phlegmatick* Complexion: but if they shall incline to fear the Lord, and understand the principles of their own Nature, being guided by the Divine Voice of Wisdom, which continually cries out against, and condemns all the fore-mentioned Inordinances; this divine Wisdom is sufficient to abate all kinds of Intemperances.

4. But if the *Astringent* or *Saltish* Quality, be joyned in the government of the Life with the *Bitter*, and the *Sweet* impotent, then all is Poison'd; such people being for the most part of hot-headed, harsh, cruel, violent,

violent, envious Dispositions ; their Looks are Fierce, angry and poisonous ; they often hurt and wound the Healths of such who are under their Dominion, by their Looks, Wishes and Words ; great Swearers, Lyars, Back-biters, Deflowers of Women, Gluttons and Drunkards, being often cut off by Violent Deaths, and by the sentence of the Judge, if they do not adhere to the counsel of the love of God, which being obeyed, will regulate all the fore-mentioned Intemperances.

5. All beasts and Cattle, as *Horses, Cows*, and the like, if they shall be dignified with the *Bitter* Quality, are strong, well-set, big bon'd, hardy, of great Spirits, and fierce, quick of motion, but not very handsom, fit for labour : but if Cows happen to have this Quality predominant, then they are dogged and mischievous, not very free of Milk, neither will they give much Milk : but when this Quality doth predominate in any *Herb or Vegetation*, then the body is rather short than tall, strong, and full of knots, and Brushy ; the Leaves harsh, cut or dented, of an unpleasant Taste, but hot, and of a warming quality ; good Herbs in Physical Operations, if the Physician hath skill to correct the Poysons of *Mars* and *Sa'urn*, they being great openers and movers of Obstructions : For the chief motion of Nature doth arise and proceed from the *Bitter* quality, and if it be not too Violent in a thing, then it is the Pleasure of every Life ; for when this quality doth move with a gentle motion, it shakes and makes the whole body to Tremble, whence proceeds Laughter and all Mirth : It is a most pleasant Quality when the *Sweet* Quality doth incorporate it self with it, and hath an equal share in the Government of the Life. But on the contrary, when it doth Predominate in any Creature, it is a fierce, furious, raging Quality, as is mentioned before, *viz.* a proud lofty Spirit and Power, endeavouring to bring all in subjection unto its self.

Of the *Sweet* Quality.

1. In what Person soever this Quality doth predominate, it indues them with a meek friendly Life and Disposition, of a handsome, tall, slender Body, of a smooth soft Skin, the Complexion White and Red, the Body not very strong, Hair soft and fine, of kind courteous Words and Behaviour; their Fire burns but gently; their Spirits will not endure much labour, care nor trouble; all kinds of Intemperances are apt to inflame them: The Diseases they are subject to, are *Acute Fevers*, *Quinsies*, *Fumes* and *Vapours* flying into the Head on every occasion of trouble or little Intemperance; also several *Distempers* are caus'd through superfluity of Blood, which is apt to abound in this sort of People, also *Boyls*, *Scabby*, *Pocky* and *Leperous Diseases*, which do proceed from the inflammation of the *Sweet* Quality; This sort of People ought to observe the Rules of Temperance, and Order in Meats, Drinks, Cares and Exercises; their Food ought to be neither hot nor cold, but of a middle Nature, so also their Drink ought to be such as will suit the temperature of this sort of People, which I shall say somewhat of in the Description of the *Sanguine Complexion*, pag. 26, 27, &c.

2. But when the *Bitter* Quality is in equal strength, then it doth (as is mention'd before) abate somewhat of the Friendly Dispositions and Inclinations of this quality; and such People are of stronger and harder Natures, and of sharper Understandings.

3. When this *Sweet* Quality doth predominate in any *Beast*, then they are of a gentle, mild Disposition, of a friendly Temper, of a handsome, well-shap'd Body, not very strong: But when it doth predominate in any *Herb* or *Tree*, then the Body or Stalk is tall, slender, smooth and handsome, of white, yellow, ruddy Colours, of a fragrant smell, and full of Virtue;

tue; such *Herbs* and *Fruit* may be eaten without further preparation; and also they may be us'd Physically without any Correction, if gather'd under their proper Constellations, and order'd according to our Directions in the Chapter in the preserving of *Herbs*.

Of the Sour Quality.

1. Those that have this Quality predominate in them, are of a middle Stature, rather short than tall, large Visages, fleshy and corpulent, slow in motion, of dull heavy Spirits, *Phlegmatick Humors* and *Dropsical Diseases*, not very strong nor healthy; their Fire and Natural Heat burns but dully.

2. But if the *Sweet* Quality be joyu'd with this, and hath an equal share of Government, then such People are of pleasant merry Tempers, apt to laugh, of easy Faith, and a small occasion will move them out of one thing into another, not fix'd, nor of any depth, search or understanding, apt to speak much, but not wise, being like Children, laugh and cry all in a breath, very good to carry Tales and Stories from one to another.

3. But if the *Bitter* Quality doth predominate equally with this, and the *Sweet* weak or underneath, then such People are Bestial, hard-hearted, cruel inhuman, Swearers, Lyars, and the like, fit for all robustick, dirty, killing Employments; but they are of stronger Constitutions than the former, and healthier, and also of better and quicker Apprehensions, but of very ill Tempers.

4. But if the *Saltish* or *Astringent* quality doth predominate, and have an equal share in government, and the *Sweet* quality weak, then this sort of people are not so corpulent nor fleshy, but taller and more slender of Stature, of sour Countenances and Dispositions,

positions, cunning in Words and Deeds, apt to Dissemble and Lye, they are also apt to bear Malice, having two Faces; the Diseases they are subject to, are the *Stone, Wind-Colick, Consumptions*, and many windy *Diseases* and *Infirmities*; if Temperance be wanting, many of this sort of people are also great drinkers.

5. When this *Sour* quality doth predominate in any *Beast*, then such are of a dull, heavy Disposition and Spirit, apt to have great bellies and slow in motion: If in *Horses*, they are neither handsom nor free, dull Eyes and great Heads: If in *Cows*, their Milk is not so good as others, being thin: If in *Herbs* or *Fruit*, then their taste is somewhat unpleasant, harsh and sour, and their Colour is of a dark Green.

Of the *Astringent* or *Saltish* Quality.

1. When this quality doth predominate in any Person, they are of a tall Stature, and for the most part slender, but of a swarthy, pale or muddy Complexion, rather Lean than Fat, generally of hardy strong Constitutions, and also of good Apprehensions; when this sort of people do apply themselves to the learning of any Art, they attain to an excellent Understanding therein, being fixed in those things they resolve on.

2. But if the *bitter* Quality doth equally govern in the body and senses, and the *Sweet* Quality weak, then such people are very fordid, Lyars, Swearers, Gluttons, Drunkards, inclined to all kind of robustick Plays and Games, as Ringing, Bull-baitings, Bear-baitings, to follow Drums and Fencers, and the like evil Communications, having strong bodies, and fierce savage bestial Spirits, and abusers of Women.

3. But

3. But if the *Sweet* Quality doth interpose, and the *Bitter* and *Astringent* weak, then such persons are more moderate in Words and Works, ingenious, apt to learn, of good Understandings, and of handfom healthy Bodies.

4. But if the *Sour* be joyned in government with the *Astringent*, then such people are more gross and *Phlegmatick*, and not so quick of Apprehension, slow of Motion, and of fordid Dispositions.

5. Also, it is to be noted, when this *Astringent* quality doth predominate in any *Beast*, then they are large, big bon'd, strong and heady, but not free of motion, but cunning and fullen: When in *Herbs* and *Fruit*, they are tall, but not handfom; their taste is harsh, hard and unpleasing; they are good against the Diseases of the *Phlegmatick* and *Sanguin* Complexions, if the *Saturnine Venoms* thereof be corrected.

This is a short Description of the Four grand Qualities, and their natural Operations: but this I would have every one consider, and be sensible that their Influences are not compelling on *Men* as they are on *Beasts*, except *Men* live as *Beasts*, viz. in the power and operation of the *Bestial Nature*, as many Thousands do, and far worse, whence proceed those violent and cruel disorders in the World: But those who do turn the Eye of their Mind inward, and search and find themselves, and come to distinguish the secret workings of God and Nature, and hearken unto the Voice of the Divine Principle, which is the holy Oracle that will teach every one, (in all particulars, what is right in the sight of the Lord, and the contrary) the fear of the Lord, and the true knowledge of God in a man's self, and thereby furnish every one with virtue, strength and power to resist every *Evil Influence*, though it proceed from the most harsh and worst of *Complexions*; it will also teach him to turn and bring all the *four Qualities* into an equal accord, even as a skilful *Musicion* composeth a harmonious

monious consort in the variety of parts, or as he by skill tunes his Instrument ; for the most skilful Musician in the World can make no harmony, if his Instrument be not in tune ; all the various *Notes* and *Tones* of an Instrument most incorporate in each other, or else no Harmony can be made ; even so it is with the *Qualities* in a Man, it is as possible for him that hath learn'd himself to tune himself, and compose all the properties of Nature, and to play on them as a Musiciandoth on his Instrument ; so great is the power of Man, if he cast his Will and Desire into the divine Principle and Love of God, which is able to tincture and change the worst *Complexion* and convert it into its own Nature ; therefore let no man dare to say, and complain, that the Lord hath dealt hardly by him, that he hath made him of the harsh wild Nature : And though it be true, that many Men, as to their *Natural Qualities*, are fordid and wild ; yet nevertheless they have the true *Tincture* that can transmute and change all sorts of *Metals* into the *finest Gold*, even that very *Word of the Lord* that made and form'd all things, which doth enlighten every man that cometh into the World, and blessed are all those that are obedient, and follow its Counsel ; of what *Complexion* soever they are, *the Blessing of the Lord is with them.*

Thus having treated of the *four grand Qualities*, I shall now proceed to discover the *four Complexions*, which proceed therefrom, and to what *Virtues, Vices* and *Diseases* each of them are most subject.

Of the *Choleric* Complexion.

The *Choleric* Complexion answereth to *Fire*, and that sort of People which are dignified with it, are of a strong Body, and lively active Spirit, quick both in *doing* and *apprehending* of any thing, free in
Speech

Speech and of all other action, apt to Wrath and Passion, quickly affronted ; but because the *Fire* in them burns fierce, their Passions are quickly over, not subject to retain Anger, nor premeditate Revenge ; they are of a hardy strong Nature, generally of good Apprehensions, and Witty, but more or less so, according to the strength or weakness of the predominant *Constellation* at their Birth.

If People of this Complexion do observe the rules of *Temperance*, and keep themselves within the bounds of *Sobriety*, then they are some of the *Healthiest* of men : But many of them are much addicted to Superfluity and Inordinate living, by reason of the strength of Nature, and their strong Heats, which do in many of them increase the desire to eat and drink beyond the power of the digestive faculty of the Stomach ; For in most People, in whom the *Fire* doth predominate, their *attractive* faculty and desire of eating and drinking is so very strong, that it prolongs the pleasure of eating and drinking many degrees beyond the *Necessity* of the Stomach, which does not only cause an heavy, drowsie Indisposition to follow, but sows Seed for many Diseases. Therefore as this sort of People are generally the greatest Eaters by Inclination, so ought they as much as in them lies, restrain the Extravagancies of their Appetite, and eat but sparingly, especially of rich, hot compounded spicy Food and strong Drinks, as *Wine, Brandy, Tobacco, &c.* For they are all *Enemies* to this *Complexion*, and very *dangerous* too, if *Temperance* be wanting ; for every sort of Food hath its operation in the Body, and on the Spirits by way of *Simile* : Therefore all such Meats and Drinks in this sort of People, if not sparingly taken, do too powerfully awaken the *Central Heat*, which ought not to be felt ; but when it is stirr'd up, does sometimes cause either a *Suffocation* or *Evaporation* of the *vital Spirits*, which will make all the external parts of the Body
to

to burn like Fire, whilst the Center becomes as it were chill and cold ; For when the Pure Spirits are wounded by any violence done to them, the *Radical* moisture consum'd, the Oyl of Life set on Fire, which are *Moderators* and *Qualifiers* of the harsh Fires and Poysons in the Body, what can be expected but Destruction? For when the Pure Spirits of Oyl are any way wounded by Intemperance, then presently are awakened the fierce *Dark Fires* in the body (the original of every Life) which ought not to have been stirr'd ; for this Fire is of a churlish, angry, consuming Nature, whence those terrible *Fevers* do proceed.

This Heat when it is kindl'd, which is never done but when some great violence is offer'd to the *Pure Spirit* and *Oyl*, then the *Natural Life* doth presently burn, and is in danger to be destroy'd ; for the heat of this *Original Fire* is like the heat of *Charcoal*, whose pleasant Water and Moderator is destroyed in the making of it, whence that pleasant gleam of Light, and refreshing Quality in the Wood doth proceed ; so that in the *Charcoal* there does only remain the dark, fierce *Sulphurous Fire*, which does, when burning, send forth pernicious stupifying *Tumes* and *Vapours*, of an ill scent, burdensom to Nature ; for these Scents or Vapours do powerfully Penetrate the Body by way of *Simile*, and search out their likeness, and incorporate therewith, whence disorders arise, especially in people of weak Nature, and that have but few Spirits : Even so it is in the Body, if the pure Spirits and *Radical Moisture* be through superfluity, or any other way disorder'd or weaken'd, then presently the Dark Original Fire is kindled, and manifesteth it self in its own form, and burns fierce like *Charcoal*, and then the Body falls into Distemperatures. Not but this *Dark Fierce Fire* that doth so violently Burn, and discompose the Body and Mind, did possess the Body before, for indeed it is the Center of every Life :

but

but so long as the pure Spirits and *Balsamick Body* were strong, and the Qualities of Nature had their operation in equality, this fierce sulphurous Fire lay hid, or was captivated in the sweet Embraces of the *Radical Moisture* and pure Spirits, and restrained by their virtue and power, even as the pure Oyl and *Balsamick Body* in Wood doth moderate and qualifie the sulphurous Charcoal-heat, so long as the Wood remains intire, and no violence done to the sweet Oyl, which is the true Life of the Wood; but so soon as this sweet Oyl is wounded, and becomes suffocated, as is done in making of Charcoal, then the fierce poysonous, dark Fire of *Saturn* and *Mars* is awaken'd, being of a furious devilish Nature and Operation.

The same is to be understood in every *Vegetable*, *Mineral*, and *Animal*, be it what it will; If the pure *Radical Spirits* and *Oyl of Life* be any ways hurt, then the *dark Wrath* of Nature appears; and if it be in the Human Nature, then the Body falls into terrible distempers, and cannot any way be recover'd but by a powerful Medicine, able to incorporate it self with the Fading Oyl and pure Spirits, and so reinforcing them with these foreign *Auxiliaries*, enables them to withstand and qualifie the fierce poysonous operation of the awaken'd *Dark Fire*, and compel it to retreat to its designed central obscurity.

This *Cholerick* Complexion ought in a most special manner to observe the Rules of Equity and *Temperance*; for the *Original Fire* which we have been speaking of, is very strong in them, and most apt on any disorders to be kindled, whence do proceed so many Violences done by this sort of People: Also, they generally love *Arms* and the Field, and a little exercise and custom will make *Fighting* and *Killing of Men* as familiar to them, as the Killing of *Sheep* or *Oxon* is to *Butchers*: Therefore they ought to be Sober, and accustom themselves to a mean in all things, as *Meats*
Drinks

Drinks, Exercifes, and especially in *Communication*, or in their outward *Converse* in the World. All forts of Food and Drinks, that are rather inclin'd to *Coolness* than Heat, are most profitable to People of this Complexion; and as in *quality*, so also ought they to be careful that they do not extend in *quantity*, which they are apt to do more than any other Complexion, as aforesaid.

Certainly Man being an *Image of God*, and Nature in him containing the true nature of all things (which the Ancients significantly called a *Microcosm*, or little World) 'tis no absurdity to affirm, that he hath power to change and alter his *natural Complexion*, if he once come to know the Principales of himself, and can but distinguish the Principles of his own Nature, then may he preserve the pure essential Spirit from suffering violence; and he can also by the same Eye of understanding, preserve the essential Vertues of all other things, according to that measure of Knowledge he hath of himself.

Likewise, People that are dignifi'd with this *Choleric* Commlexion are subject to *acute Fevers*, their central Heat being great, whence do proceed a powerful Life and abundance of Spirits: For in all Creatures that have their central Heat strong, the *Balsamick Body* and *Radical Moisture* is also powerful; therefore such People can indure Labour beyond others: The same is to be understood in *Vegetables*, and other things, according to their Natures; where-ever the central Heat is powerful, there also the *Radical Moisture* and sweet Oyl is strongest, wherein the natural Life doth burn and shine: An example we have in *Wine*, and in all sweet Fruits, especially in *Sugar*, in which things the sweet *Balsamick Body* and pure Spirits are potent, lively and brisk, and they do not only afford a greater quantity of Spirits when seprated, but much *stronger* and fiercer than other *Vegetables* that are of a lean Hungry Nature: Therefore People of this *Complexion*,
tho'

tho they are strong and brisk, yet if they commit *Intemperances*, that are beyond the Power of the Natural Heat to throw off, then they are in far greater danger than those that are of a much weaker *Nature* and *Complexion*, for the Reason before assign'd, which daily Examples do confirm; as when such healthy People fall into Diseases, what terrible sharp *Fevers* do attend most of them, which destroy the Life in a few days? Therefore the strongest Natur'd People ought to be sober, and not lay heavier Burthens than Nature can bear; for he that hath the healthiest and strongest Constitution may easily oppress it; neither is it safe to put too much Confidence in their strength, nor to boast of it, or commit such out-rages against their own Natures, as many *young People* do in the way of Pride, to out-do their Fellows, and then glory in it: *For the strongest Castle will quickly yield by continual Batteries.*

Of the *Phlegmatick* Complexion.

Those in whom this Complexion is predominant, are not so quick and active either in the doing or apprehending of things as the *Cholerick*, but more slow and of a softer Nature; their *Central Heats* are but weak in comparison of the former; and if they incline to inordinate Living, either in Meats or Drinks, or Idleness, they are apt to grow *Fat*, and their Bodies swell with gross *Phlegmatick* Humours, because their Natural Heat is but weak, and the *Digestive Faculty* of the Stomach cannot make so perfect a *Concoction* as the *Cholerick* Complexion; so that great part of their Food is turn'd into gross Juices, which fret the Body, and make it heavy and dull: All sorts of strong spirituous Drinks do agree better with this Complexion than with the *Cholerick*, and if they do not exceed in quantity, will not so soon precipitate them into *Fevers*; but if they drink much, it will swell their Bodies

dies and Members to a wonderful bigness, as we see some, both Men and Women are; which great drinking doth destroy the edge of the Appetite, and increases their desire to drink; for their natural Heats and Stomachs are not able to make any profitable Concoction, nor separation of such quantities of Drink as they swallow down, whence are generated abundance of *Raw Humors*, that do not only swell the Body as aforesaid, but load the Joynts with windy and watry Diseases, and also obstruct the *passage of the Breast*; for all fat People have narrower passages than those that are lean and spare, and fetch their Breath with more difficulty, because the Vessels of the Stomach and Breast are contracted thro' the drinking of too much strong Drink, and eating too little Food, and what they do eat, too rich in Quality.

Yet is it very easie for this Complexion, and all others, to prevent *Fatness* and heavy Dropical Humors, (which many of this sort of People are subject to) if Order and Temperance be but observed, with regard to both quality and quantity of Meats and Drinks, with proper exercise, especially in the open Air, and walking by River-sides and running Waters, which do wonderfully open the Passages, and beget and sharpen Appetite, and cause good Digestion: For tho' one Complexion is more apt to grow Fat than others, yet Experience teaches, that it is *Idleness* and *Superfluity* that is the grand cause thereof; look amongst ordinary *working-people* in Country-Towns, and you shall very rarely see any of the Husband-men or Field-workers very Fat; though in such places are People of all complexions; but Cities and great Towns are the Nurseries of fat *Punchinello's*, where there is good store of *Strong Drink*, and *Wine*, rich Food, with *Ease and Idleness*. I am not ignorant that *Fat People* have an Apology for themselves, viz. *That they Eat and Drink less than many lean Folks*: This is true; but Lean, spare, Rawbon'd People

ple have for the most part great Heats, which do digest and throw off all superfluous matter; their Appetites are sharp and piercing; also, they are generally of active Spirits, given to Labour and Action which destroys all matter for Fatness: But most that are inclinable to the *Phlegmatick* Complexion are of contrary and colder Nature, as aforesaid, their Appetite not so sharp, nor digestive faculty so strong; and if discretion, care and order with proper exercise, be not observ'd, great part of their Food and Drinks, for want of heat, is turned into gross raw Humours, which cause an heaviness on the Spirit, the Oyl from whence their Light of Life does shine, becomes of a watrish Nature; therefore such People ought to have understanding in the ordering of their Lives, for want whereof, many do by various sorts of Intemperances destroy their Healths: Also, many will take and follow the Paths and *Examples of others*, which they ought not to do; for what may be good Food for one, may be the contrary for another; Therefore every one ought to learn the degrees and power of his *own Nature*: For the differences of mens Constitutions are such, and their Natures so contrary, that 'tis impossible to give any particular rule to fit every ones Conveniency; so that there is a necessity for every one to see with his own Eyes; and in this respect the Proverb is punctual truth, *Every man (to himself) is either a Fool or a Physician*. A man may speak somewhat that may be useful in a general way, and helpful to many, if minded, but the power of doing is in a man's self; and if one do but in any tolerable degree know his own composition and the power of his own nature, he may very easily help himself, for man's Will is free; and if he be well inform'd, and his Faith his own, and he do not make the ways of the Multitude to be his Rule, and their Faith his, as many do, then he may, and hath power by wisdom to alter his Complexion for the better. One of the chief causes why so many run themselves into Error and Diseases, and Death it self, is because they *never look into them-*
C *selves,*

selves, nor observe the operations of their own Nature, but look what others do, that do they, and take the advice of every fool (especially if he be a *learned Fool*) without any examination whether it be proper or not.

Meats and Drinks good for this Complexion are all sorts of *drying warming* things, as Bread eaten with Oyl; let Butter be eaten sparingly; Cheese is good, not new, but old; also, all Gruels and Pottage that are made with quick Fires, and not too much boyl'd, but thin, brisk and lively; for such things are easie to be concocted, and quick on the Stomach; likewise all spicy Herbs, both boyl'd and raw in their Seasons, that is, betimes in the Spring, and again after *Michaelmas*, viz. in *October* and *November*; but *Flesh* they ought to eat sparingly, especially from *June* to the last of *October*; yet they may eat it more freely, and with less danger from *December* to the end of *May*, because in that time Cattel are generally fed with dry Food, which generates a firm Flesh, and Fat freer from slimy matter: Besides, the season being then cold, the natural heat is strong and more central, so that all Cattle do make a more perfect digestion, and their Stomachs are able to throw off all superfluous matter, which renders their Flesh far *wholsomer* than at any other time of the Year. Then also all Peoples Heats and Stomachs are more powerful than in Summer, which does in some degree cut off, even in the Bud, all superfluous matter.

For *Drinks*, let the Person that is *Pblegmatick* use such as are of a warming nature; good sound well-brew'd *Beer*, is better than Ale, except the Ale be thin, clear and free from that Yeasty quality that most Ale in Cities, espically in *London*, is subject unto; *Wine* allay'd with *Water*, and sometimes a glass of Wine alone will do no hurt: also, moderate Exercises, and especially *Field-Labours*, near Fountains and Rivers, are profitable; but *over-long-lying a Bed* is Injurious to this sort of People, as also *soft Beds* do weaken and make their Natures more tender; hard Beds, as Quilts, and the like, are very useful for all Peoples Health, if they could be persuaded

swaded to it, but especially to the *Phlegmatick* Complexion; nor should they (as is too commonly used) prevent the free Influences of the Air by *Window shutters*, and *Curtains* to their Beds, for the fresh clear Air is wonderful friendly and healthy to Persons of this Constitution.

Of the *Sanguine* Complexion.

Those that have the happiness to be of the *Sanguine* Complexion, are generally of *affable sweet Tempers*, moderately quick in doing and apprehending of any thing, of good understandings, but somewhat inferior to the *Cholerick*, apt to take Affronts at small matters; for they being of good even Humours themselves, expect the same treatment from others, hating all sordid Actions and Oppressions, either of Man or Beast, it being contrary to their Natures to deny the serving of their Neighbours, tho' it be against their own Interest; they are quickly moved to Compassion; and many who are strongly dignified with this *Sanguine* disposition, are of such yielding tempers, and so great haters of Controversie, that they chose rather to lose their Right, than contend, being great lovers of Unity and Friendship, and very rarely the first breakers thereof; they love to retaliate Kindnesses, and hate any should think they are of a churlish nature.

But for the most part this Complexion is *mix'd* either with the *Cholerick*, *Phlegmatick* or *Melancholick*, whereby much of the goodness and virtue is abated; and so on the contrary, when this *Sanguine* Complexion is mix'd with any of the other, it doth much abate the evil harsh Inclinations thereof. People of this Complexion have antipathy to all things that tend to inequality or discord; the very thoughts of trouble will make some of them sick, they are so tender and delicate; and for the same reason much Business is troublesome to them, and they quickly grow weary of it, being naturally of a cheerful disposition. Blood is apt to a-

abound in them, and a little Intemperance either in Meats, Drinks or Labour, will disorder them; therefore they ought above all People to observe and keep themselves within the bounds of Sobriety, because their Natures cannot bear overcharging so well as other Complexions. They are to forbear all sorts of Meats and Drinks, in which is advanc'd too highly any quality either in Virtue or Vice; for all *Extreams* endanger their Health, and do not only over-heat their Blood, but generate too great a quantity of nourishment. The frequent drinking of Wine, or other strong drinks, as Brandy, Spirits, and stale strong Beer, and the common eating of Food compounded with store of Spice and Sugars, and all fat Flesh, and the like, these People ought to refrain, or use very sparingly; for the Elements either of their Bodies or Minds will not admit of *Inequality*. *Meats* and *Drinks* that are good, not only to *preserve Health*, but also to *maintain Strength* are all things in which there is no manifest Quality that doth too violently predominate; for all such things being Frequently eaten or drank, do beget their own Complexion; that is, do awaken their *Simile*, and cause an unequal Operation in both Body and Spirits, which is the undoubted *Root* of most *Diseases*: This ought to be consider'd by all sorts of Complexions; and if care were taken in this particular, it would cut off many Distempers; for *Health* is only maintain'd and continu'd by those things that are *Equal* in their parts, because every particular thing has a secret Power, (when either eaten or drank) to incorporate it's self with it's Likeness in the Body, and to awaken and strengthen it, whence doth arise both *Harmony* and *Discord*, according to the *Equality* or *Inequality* of the *Meats* and *Drinks* receiv'd.

This our daily Experience doth testifie, and no Wise Man can deny; for all *Meates* or *Drinks* in which any particular Quality is too highly advanced, whether it be in *Virtue* or *Vice*, if frequently taken, prove *prejudicial to the Health*; most People being in this particular mistaken, thinking, *That if it doth exceed in Virtue, so much the better;*

better ; but that Opinion arises from want of understanding the Elements and Principles of their own *Nature* ; for as to be too much in the *Sun*, or too much in the *Shade* doth beget *Complexions*, so most *Diseases* are generated by the common eating and drinking those things that do contain too much *Virtue*, causing not only a surplussage of Nourishment, but setting Nature into an unequal Operation, which People of all Complexions ought as much as in them lies, to prevent, but more especially the *Sanguine*.

Food good for this sort of People, are all things of a simple Nature, wherein *Bread* hath the first place ; *Milk* and various Dishes made thereof, sundry sorts of *Herbs* in their seasons, being well and naturally prepar'd ; also *Gruels* and *Pottage* made of *Oatmeal*, being made thin, and quick boyled, are of an excellent Nature, cleansing and opening the Passages, they beget Appetite and help Concoction : For *Oatmeal* is to be accounted the *best of all Flour*, by reason of its preparation, the body of the Grain being open'd and the *inward Spirit* as it were set at Liberty, and made more *Volatile* as is done also in *Malt*, but more artificially, for the body of the *Barley* is opened to an higher degree, and therefore will give forth its *spirit* or *Balsamick Body*, when committed to Water, sooner than *Oatmeal*, which is done but by halves in comparison of the other. There are likewise various sorts of *Flesh* and *Fish* that are of clean Nature, easy of Concoction, if well order'd, and free from *Surfetts* and other *Uncleanesses* (which most *Beasts* are subject to, but few there be that consider it) which are proper enough for *Sanguine People* to eat moderately of, provided the same be well prepar'd : For of all sorts of *Food*, People ought to have the greatest care of *F L E S H*, not only in the well ordering it before it be killed, but also in *seasoning* of it with Salt, and in the preparing or *dressing* ; *Flesh* being more unclean in its own Nature than either *Herbs*, *Fruits* or *Grains*, which I suppose most People will confess, and that they are far more agreeable and friendly to Nature, and not so dangerous to

Health: nay, give me leave to add, that they are also *more pleasant*; for 'tis chiefly the continual custom of eating *Flesh*, and the conceit of the great Nourishment it contains beyond other things that makes men so much desire it; which Opinion is false: most sorts of *Flesh* indeed are endued with much matter, but great part thereof is of a *gross Phlegmy nature*, which quickly will cause the whole to fall into Putrification, if the strong sharp fierce power of the *Salt* be wanting: And when it is salted, the matter for Putrification is so great, that the *Salt* cannot continue it long sweet, but so soon as the pure Radicial Spirits in the *Flesh*, through time are either evaporated or suffocated, then the *Salt* hath no longer power to preserve it from Corruption. A man may as well say, that *green Corn* or *Grass* breeds better nourishment in Cattle, than either *Hay* or *dry Corn*, for indeed it generateth and fills the body fuller of gross Phlegmatick matter, and makes such Cattle heavy and dull, and *great Bellies*, apt to faintyness and Diseases; but *Hay* and *dry Corn* generate a firmer *Flesh*, and more brisker spirits, make them drink well, appear with moderate Bellies, but clean, strong Limbs, able to endure hard Labour without prejudice to their Health: The very same is to be understood of *Flesh*, if compar'd with *Fruits*, *Herbs* and *Grains*, and Food made of them, which do as far transcend *Flesh* in virtue and good sound clean Nourishment, and to preserve Health and Strength, as *Hay* and *dry Corn* do exceed either *green Corn* or *Grass* in the preservation of Strength and Health in working Cattle.

All sorts of Food, either for Man or Beast, from which the Sun and Elements have exhal'd or dry'd away the gross *Phlegmatick Body*, are not only *cleaner*, but fuller of Spirit and Life, not subject to Corruptions, but breed a firmer Nourishment, as all Husband-men and Shepherds will tell you: Therefore *Bread*, *Butter*, *Cheese*, and all sorts of Food made of Flour and dri'd Fruits, are strong healthy Diet.

Of the *Melancholy* Complexion.

People of this Complexion, that have their Significator in their Radix weak, are *slow*, and of *dull heavy Dispositions*, subject to be surpriz'd with fear and suspicions, apt to be froward, full of mental Reserves, seldom forgetting Injuries, hollow hearted, giving fair Words, when their Thoughts are quite contrary, addicted to *Witchcraft* or *fore-speaking* of things, which sometimes do take place, when they have *low poor Spirits* to deal with, whose predominant Quality in Nature is weaker, and under the Dominion of their Spirits, otherwise not. For the awaken'd Evil and *dark Wrath* in this sort of People, *viz.* their vehement wishes or evil words do carry the power of that Principle, whence they were conceiv'd, and enter the same Principle in those to whom they are directed. And if those wrathful Spirits be not either through the strength of the predominate Quality in the Complexion, or through the power and virtue of the *Holy Spirit* and *Faith in God*, withstood and overcome (which often is done) then these *Evil Rapes*, *viz.* such *Wishes* and *Words* will take place, whether it be in Man or Beast; for this evil, revengeful, dark Spirit not being so withstood, enters into the dark Centre and Poysons in the Body, and by simile, incorporates there-with, awakening and strengthening them, and then the Body and all the Senses fall into Distress, and most terrible Diseases, according to what Poysons and Salts were kindled. This is called *Witchcraft*, and indeed is one sort of it (there is another, which is not fit for this place) and this sort of People are called *Unlucky-Tongu'd*.

But on the contrary, if those People of the *Melancholy Complexion* be well dignified in their Radixes, then the fore-mention'd evil significations are abated; nevertheless they are ponderous, slow in learning and conceiving of any thing, but when once obtain'd they make it their own, and improve it; they are capable of great Learning, but they must have *Time*; for this cause, Youths

born under such *Constellations*, are very dull in the beginning of their Studies, but if continu'd under good Masters, will in time exceed either *Mercurial* or *Venerial* Boys; for they have greater and stronger Spirits, both to retain whatever they learn, and to endure more Pains and Labour to obtain any Science; besides, they are not so apt to run out of one thing into another, being more *fixt* in the *Root* of their Natures: They are generally slow of Speech and Action; naturally pensive and covetous, by reason that the *Sanguine Nature* (which proceeds from *Venus*, *Sol* and *Mercury*) is this Complexion, as it were hid, or lockt up under the harsh Forms of *Saturn* and *Mars*, under whom such as are born, are apt to be *Hard-hearted*, full of *Revenge*, *Covetous*, &c. not but that they are endu'd with the *Sanguine Nature*, as well as those born under *Venus*, *Mercury*, or the *Sun*; but the same is *Captivated*, as aforesaid, under the harsh Forms, which is the chief cause People do so much differ in their Tempers. But if you can unlock this *Saturnine Cabinet*, and set the Spirit at Liberty, as the *Maulster* does in his *Saturnine Grain*, viz, *Barley*, enfranchizing the pure *Balsamick Spirits* that sweeten the whole Body, you will find it debonair and jovial, and of a very agreeable Conversation: The Truth is, *Strong Beer*, *Ale*, *Wine*, or any *spirituous Drinks* freely taken, will melt down this fullen *Saturnine Gravity* into *Mirth* and *Gaity*; for we daily see how free and merry such People will be, if at any time they have tipl'd a little extraordinarily, during the time of the Operation of their Liquor. For *strong Drinks* make all sorts of People more free, and to forget sorrow, because they open the gross Body, and cause the Spirits to have their free Operation; the said Drinks being Spirituous, incorporate with its *simile*, viz. with the *spirit*, and makes it for the present more powerful; but when the Operation of such *spirituous Liquors* are over, then both the *Saturnine* and other People return to their Natural Dispositions, but with fewer Spirits, which causeth a dull heaviness to attend most, after such Drink-
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ings, because the *Internal heat* and *spirits* are too violently awakened, and stirred up, which causeth them to evaporate; and thence proceed Indispositions and Disorder. Great Drinkings are injurious to the Health of most that use that Trade, only this *Saturnine People* may sometimes drink a Cherring Glass or two, without any danger to their Health, especially when they come to forty years of Age; for before, all sorts of strong Drink ought to be drank sparingly by such as regard their Health.

It is also to be noted, that not only strong Drinks, but all other things, have an Operation on the Spirits and Bodies of Men, whether *Meats, Drinks, Air, Exercise, or Communication*; were it not so, Man could not be alter'd within for better or worse: But what a sensible change do we find in our selves many times, between a dull heavy Day, and a brisk, clear Sunshiny Morning? Every thing, be it what it will, has a power of influencing and varying us; which the Apostle seems to take notice of, when he saith, *Evil Communication corrupts good manners*; and the Psalmist, where he affirms, *With the Froward thou shalt learn Frowardness*: The Original of all good or evil Tempers, and natural Inclinations, and according to the Nature of that form and property that did predominate at the Conception and Birth, and are made either better or worse, according to the good or ill Custom of the Place, and the People they communicate with, or the Employments they are put to, and the Meats, Drinks, Exercises, and Air they are used to.

Take two Youths, one of the *Sanguine Complexion*, the other of the *Cholerick*, put the first to a *Butcher, Car-man, Waterman*, or any such robustick Trade; the second to a *Shop-keeper Merchant*, or some such neat Profession, and in a little time the *Sanguine Lad* will become more *Cholerick*, and the *Cholerick* more *Sanguine*.

But note, there is a two-fold possibility of altering and changing either for the better or the worse: *First, Natural*; as the free Will shall consent to either Evil or Good,

Good, one being as near to man as the other, who being a compleat Image or Epitome of all things, their true Natures being contain'd in him, therefore he is both capable and liable to be influenc'd and wrought upon by every thing it meddles or communicates with, as is seen in *Soldiers*, most of them, when raw, and at the first Fight, are timerous, and very apprehensive of danger; but after they are once flesht in Blood and Slaughter, they become unconcern'd and remorseless, and can kill men with as little trouble or regret of Mind, as a Butcher does Sheep and Oxen, without having any particular Quarrel or Enmity, but even in cold Blood; so great is the Power of Imployment: For as *Fighting* and *Killing* of men is the work of the fierce Wrath of God in men, and so soon as you consent with your Will to enter upon this wrathful Imployment, the center of the dark strong Wrath is awaken'd, and by a little custom and use, it becomes ten-fold stronger than at first; then all doing as one would be done unto, and Tendernefs and Compassion are laid aside, as if never any such Notion or Principle had been planted in Man. The very same happens in other Employments, that Quality which therein predominates, awakens and strengthens its *Simile*; for which reason, in former Ages, some that have written *Romances* and *Love-stories* in a passionate and pleasing Style, and lively Representation, have been banisht for their labour, their Works proving of very evil and fatal Consequence to *Young* and *Amorous Minds*; for all Books, be they what they will, do bear the Image and Figure of the Spirit of him that wrote them, and so much the more, as the Imagination of the Author is more strong, which in this sort of *Writers* and *Poets*, &c. use to exceed; and if such *Books* be read with *attention* and *inclination*, then they awaken and strengthen such a like Propensity in the *Reader* as was in the *Writer*, be it either good or evil.

Therefore the perusal of all *Play-Books*, *Romances* and *Love stories*, have, and do prove very injurious to such as mis-spent their time therein; it is like playing with

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Edge-Tools, at first they are innocent, and think no harm, that look into them, but after a while, if it take with their Affections, the case is alter'd, they make a real charge in the whole *Body* and *Mind*; the *Thoughts* are all taken up with those bewitching *Idea's*, and they prove *leading Cards* to many real *Evils* and *Temptations*: The *Son* must needs fall in Love with, and Marry the *Chamber-maid*, and the *young Lady* run away with the *Coach-man*; or the more impertinent *Chaplain*, only to act over some of those fine Intrigues which they admir'd with such delight in *Sidney's Arcadia*, or the *Grand Cyrus*.

'Tis sottish Ignorance that makes some say, *What hurt can these external things or Food, Communication, &c. do unto us?* For they never consider, that every thing has power to open its own Principle; the understanding of which ground, was the Original cause of *Moses's Law* of *Cleanness* and *Separation*, and the occasion of the Abstinence of all the wise Men in former Ages from this or the other sort of *Food*, *Drinks*, *Habits*, and *Communications*, for they saw the inward Power and Sympathetic Drawing of every thing; and therefore wise *Pythagoras*, the better to draw the wild barbarous Nations to the practice of this profound Philosophy, insinuated into them the belief of a *Transmigration*, or *shifting of the Souls of Men*, when they dyed, into other Creatures, as Cows, Horses, and the like; with which Opinion being once possess'd, they would neither oppress, nor kill any sort of Beasts or living Creatures; for then they believ'd they should do Violence to their departed Friends, viz. *Fathers*, *Mothers*, *Children*, &c. Through which Conceit and Custom they were not only much brought off from their former Cruelty and Barbarity, but betook themselves to the more wholsom eating of *Fruits*, *Herbs* and *Grains*, so that this wild savage People became Merciful and full of Humanity: And some of this sort of People do continue this Custom and Law unviolated to this day in some parts of the *East-Indies*.

2dly, The *Grace*, holy *Light* and *Love of God*, of which the Lord hath given a measure or portion to every individual

individual Person; as St. John saith, *The Word of God which made all things, and without it nothing was made; this same Word is the LIGHT OF MEN, and doth enlighten every man that cometh into the World;* This pure Spirit of Life hath power to tincture and change all evil Inclinations and harsh Tempers, which do arise from the malignant Configurations of the *predominant Constellations and Complexions*, if man gives up his Will, and is guided by its Counsel: This *holy Light and Word* is the *Essential Life and Living Power* of all things, the *Eye of the Mind*, by which man is able to distinguish the Good from the Evil in himself, and also in all other things, according to the measure he hath thereof and the knowledg he hath of himself: It is also the true *Balsamick Virtue*, from whence all Frindlynests doth proceed, not only in *Man* but in all other things according to their respective Degrees and Nature; It is likewise the *Moderator and Qualifier* of the fierce, fiery, harsh *Brimstone Spirit*; and in what *Complexion* soever this pure *Life and Power* does predominate, that Person, by virtue thereof becomes of an equal friendly Temperament, both in Body and Mind (notwithstanding his *Complexion* may incline him to the contrary) it being the sweet pleasant Life in all Creatures: And the pure *Balsamick Virtue* and *healing Quality* in all *Vegetables* and *Minerals* hath its Birth and Original from this good Principle; nor can there be any central Rest, nor true Satisfaction in man, if this Principle of divine Light be not in some degree *Predominate*; for by its pleasant and sweet Influences all the fiery dark fierce Inclinations (which often do arise from the *Complexion*) are qualifi'd, made more *Friendly* and *Sanguine*, if its counsel be regarded. All *true Religion*, *doing as one would be done unto*, *Offices of Love* and *Acts of self-denial*, all *Friendly* and *Courteous* *Deportment*, and whatsoever hath the Name and Nature of *Virtue*, do universally spring up from this holy Principle of *divine Love*: All men seek it, because no man can have satisfaction without it, some in a *Right Way*, others in a *Wrong*; and whatsoever have wasted or suffocated

located the sweet Influences of this pure *Spirit* and *Love* of *God*, become thereby a *Charcoal Spirit*, whose sweet Water is destroy'd, viz. *Twice dead, and pluckt up*, as it were, by the *Roots*, as the Apostle phraseth it, they growing of a fierce, terrible, fiery Nature, fear'd up in the harsh, dark original, as *Lot's Wife* was, because she look'd back, viz. into the *Original* and *salt Spirit*, the Pillar of *Salt* signifying the great strength and power of *God's Wrath*, which was then kindl'd by reason of Transgression.

The very same is to be understood of all *Beasts* of the Field, and other things; not so indeed as is in the man, but according to the Nature of each. For those Creatures that did in the Creation arise from; and were chiefly compounded of the *fierce harsh forms of Nature*, whose predominant Quality stands in the *Saturnine* and *Martial* Fire, have but small portions of the Virtue and Light of this World; for the pleasant Virtue and friendly Qualities, which the Principle of this Visible World gives unto all her Children, do all proceed from the *Internal Spiritual World*, and this outward Principle is an *Image* and *Likeness* of the Internal; the *Invisible Spirit* and *Powers*, are the Root of the *Visible*; and whatsoever is manifested in this World in *Figures*, *Shapes* and *Forms*, the very same hath the *Internal Spiritual Principle* in *Power* and *Virtue*. And according to the degrees of the Spirit, and what property of Nature was predominant in the *Radix* of each Creature, such a Shape, Form, Inclination, Complexion and Disposition the Creature is endu'd with, be it either *Animal* or *Vegetable*; for the Body was form'd by the virtue and power of the Spirit, and there is both the nearest Affinity and Resemblance between them, as is manifest by all Creatures, in whom the *dark Wrath* of *Saturn* and *Mars* was predominant in their *Radixes*; they are not only of an *unclean, fierce terrible Spirit*, but their *Figures* and *Shapes* are *unpleasant* and *fierce*, as *Lyons*, *Tygars*, *Wolves*, *Swine*, and many others, both in the Elements of *Earth*, *Air* and *Water*, that are *unclean Devourers*, and Creatures of prey, killing
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and feed upon their fellow Creatures ;and as such Creatures are unclean in their *Radixes* , whence their Inclinations and Desires to unclean Food do proceed, as bearing the nearest Affinity with their Natures ; so their *Figures, Shapes and Forms*, with their fuitable Inclinations , do clearly manifest what matter they proceeded from in their Creation.

This *Root*, the great and illuminated Prophet *Moses* understood by a divine manifestation, whence his *Law* proceeded , wherein he prohibits his People the *Jews* from eating of *unclean Food*, both *Flesh* and *Fish*, with many other Circumstances tending to *Cleanness* ; for that great Prophet saw by a divine and natural understanding, into the *Essences* and *Original Qualities* of every Creature, and that each thing hath a secret Power to incorporate with its Likeness, and to make that Quality strong, which in the *Radix* was weak, and lay as it were hid : And on the contrary, to hide and make that property *weak*, which in the *Radix* was strong ; so great is the power of Nature ; and this is not only done in the *Evil* , but also in the *Good* : Therefore all men have power, more or less, to alter and change their Inclinations and Complexions, either for the better or the worse, as they give their Wills up to practise either Good or Evil. But if People abandon themselves to their *natural Inclinations*, and live under the power and dominion of their *Complexions*, and by degrees give way to *Intemperance* and *Evil Communications*, such do oftentimes become of far worse Inclinations and Dispositions than their *Complexions* naturally tended unto : And on the contrary, some there are, who by the power of their Wills, rigorously pursuing the Paths of *Vertue* and *Understanding*, become more Friendly, and of better Tempers than their Complexions promise : For the natural Inclinations and Influences of the *Stars*, have not power to captivate the Soul in Evils, if the Will gives it self up to be guided by the Holy Spirit of *Jesus Christ*, which will lead a man into *all Vertue*, and *all Truth*.

C H A P. II.

Of the Excellency of Temperance, the Knowledge of a Man's self, and the mighty Benefits of Abstinence and Sobriety.

Temperance is a *Divine Gift*, and whosoever obtaineth the perfect *Government* and *Knowledge* of *Himself*, is endu'd with the *Springhead* of all *Virtues*: The *fear of the Lord* being the first step to all true *Wisdom*, both *Spiritual* and *Natural*. The *Root* of all *Knowledge* that Man is capable of, is in himself: Therefore if a Man will understand any thing truly, he must first turn the *Eye of his Mind Inward*, not outward, as the custom of most is; for Man is an Image and Likeness of all things, both *Spiritual* and *Natural*; in him is contain'd the true Nature of *all things*, and he that doth know and understand himself, and the Principles and Operations of his *own Nature*, both in Body and Mind, and what Properties in the sevenfold Nature of this World are Predominant in him, and to what his Inclinations are most naturally propensive, both as to *Virtue* and *Vice*, he may thereby not only shun many Inconveniencies, but also so much as he knows of himself, he also knows of his *Creator*, and of *all other things*. And so on the contrary, he that doth not know and distinguish the Principles of God and Nature in himself, does neither see nor know any other thing as he ought: Therefore all such who are ignorant of themselves, are subject to be *changed* and altered out of one *Opinion* into another, always learning hard on the Shoulders of *Custom*, supporting their *Ignorance* with the truth of *Tradition*, having one of their Eyes, if not both, amongst the Multitude. But all true sight in *Divine* and *Natural* things does arise and proceed from the unalterable *Divine Principle* or *Gift* of God; for the *Natural Man*, as he is wholly blind as to things *Divine*, so neither does he see even into *Natural* things
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any otherwise than a *Beast*, beholding the outward Substance, but knowing nothing of the inward Power of the Spirit ; or if such do understand any thing further or more than *Beasts*, it is either by *Chance* or *Custom* : But when the Eye of a Man's Understanding is open'd in the *True Spirit*, he then seeth into his own *Essence* and *Properties*, and by the same sight has a prospect into the Nature of all other things, more especially if he be one that is born with a Nature adapted for the comprehension of such things.

For this reason it is said—*The Spiritual Man discerneth all things, even the deep things of God* ; but nothing hurts and hinders Man more from obtaining the true Knowledg of God and Nature in himself, than his looking abroad out of himself, imagining that *Wisdom* and *Understanding* is to be found and learned in and from some other thing ; neither do many consider that worthy saying of the Apostle, avouching, *That whatsoever may be known of God is manifest in Man* ; not without Man, but within himself : *Man* is that City the Wise man speaks of, *In whose Gates Wisdom cries* ; but if man will be gazing abroad, and not regard the inward Voice of the Heart, (as most do not) then he can never come to any true Judgment either in things Divine or Natural, because the Foundation of all *Wisdom* and *Right-knowledg* is within a man's self.

Let us appeal to common *Reason* : How is it possible, if a Man do not observe the particular Principles and Operations of his own Nature, that he should observe and understand those of other things, whose Motions and various Operations he is more remote from, and doth not feel ? Therefore if a Man would know how to Rule, Govern and Preserve any Creature, or thing, this Wisdom and Knowledg must be first Essential in himself, and to understand in particular what things are *Extream* in him, and the contrary, which will much help in the way of Temperance and Moderation, with a due consideration had to the Nature of the *Food*, the *Age*, *Air*, *Impliments*, &c. And also the Quantities of all those things

things ought to be regarded, and not to heap together too much; this being a sure Rule of *Health*, if a man finds himself as *lightsom* and *brisk* after *Meats* and *Drinks*, or rather more than he was before: For the intention of Food is to *Refresh* Nature, and not to dull, oppress, and incommode her, as most in this particular do, especially those whose natural Heats are great, and Appetites strong.

But *full Meals*, and too frequent use of rich Food and strong Drinks do breed too much Nourishment, which is the Original of many Diseases; it furs and stops the Passages, generates too much Blood, and thick dull Spirits, which makes the Body heavy and lumpish, and by awakening the central Heat, causes the external parts of the Body to glow with an unnatural Flame, which obstructs the powers, so that the pure thin sweet Vapours of the Air (which are the *Refreshing Zephiri* of Nature) cannot penetrate them as they were wont to do, when the Elements of the Body are free from disorder, for then they suck them in like Sponges, which renders the Body full of Spirits, brisk, vigorous and sprightly as Virgins at a Wedding, or Boys at a Festival.

But this pleasant Condition is never felt when the Body is over-fraight with Nourishment, and like a *Lamp* ready to be extinguish'd by superfluity of *Oyl*; therefore *solemn Feasts*, and set times for Meals, and eating and drinking whether they have Appetites or no, and other Circumstances that attend them, are Friends to *Gluttony*, but mortal Enemies both to *Temperance* and *Health*, when People deluge down various sorts of rich Food and Cordial Drinks in a formal Method, sitting perhaps *two Hours*, inticing one another to Gormandize and Guze, not only beyond *Necessity*, but even above the *Power* of Nature: And yet not content, after they have already exceeded all bounds of Temperance with strong Foods, then with Wine, various sorts of *Fruits*, *Tarts*, *Sweet-meats*, and a thousand Kickshaws enrich'd with the *East* and *West-Indies* Ingredients, of themselves more than sufficient for a sober and temperate Meal;

in the mean time few do consider the Injuries thereby done both to Body and Mind; for this variety hath power to prolong the pleasure of the *wanton Pallate*, beyond the need of Nature, or ability of the *Digestive* faculty. For every particular thing opening by *Simile* its like property in the Stomack, it comes to pass when a Person has eaten to the full, and to the satisfaction of the Pallate of one thing; nevertheless when another of a contrary nature and taste comes, the Appetite is awaken'd, and he can with pleasure fall too again, and so of several Varieties, the Invention whereof at one Meal was meerly to gratifie *Luxury*, by prolonging the pleasure of the Pallate, which could not be done with simple Meats and Drinks: Not but that a man may eat several sorts of Food and Drinks at one Meal, without injury to Health, but then they must be *Homogenian*, that is, agreeable to each other; and also he that so eateth, must as the Wise man adviseth——*Put a Knife to his Throat*, which very few in this Age do observe: But of this we shall speak more hereafter.

As *Abstinence* and *Sobriety* does always fortifie the Observers thereof against many Evils, so they make the Body *pleasant, healthful*, and fit to discharge all its Functions, and prepare the mind to be *the Temple of the Lord*, as *St. Paul* calls it. Those that take Meats and Drinks only for the necessity of Nature, and observe that the Food be not stronger than she, but one the contrary, she stronger than it, such have for the most part *great Spirits*, and but *little Flesh*; whereas Gluttons have much *Flesh* and little *Spirits*. Have not all the holy *Prophets* and renown'd Law-givers from the beginning, been Persons of a wonderous *Sobriety* and *Temperance*, as *Moses* and *Elias*, who fasted forty days, and yet the Face of *Moses* shin'd, and he could guide his Body as if it had been a Spirit? And several other (indeed all) holy men endur'd with Divine understandings, have been remarkable for their *Temperance*: For the *Spirits* of men are not Earthly things, to receive their Nourishment through the *Organs* by the concoction of
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of Meats and Drinks only, but derive their purer Aliment like Sponges through the whole Body, from the clear *thin Vapours* of the Air, which do powerfully penetrate the Body on all sides, but are hindr'd through superfluity of Meats and Drinks; and so the Spirits in the Body, for want of being found with these *refreshing Gales*, become thick, and as it were suffocated.

For this cause most that abandon themselves up to *Gluttony* and *Epicurism* seldom attain to *Old Age*, or if by means of an extraordinary tough Constitution they do rub out, 'tis with Tortures and Misery, their Bodies being as full of Diseases as an *Hospital*. But on the contrary, many of the Sober and Temperate men have liv'd to great Ages, and yet very free from Distempers, with mean and spare Food, whence does proceed a cool airy Pleasantness, the sweet Influences of all the Elements freely courting the Body; which renders the Spirits many in *Quantity*, and fine in *Quality*, and thence arises lightfomness to the Body, and vigour to the Mind.

The truth of this men may experience, if they will but give themselves the leisure to reflect, and consider, whether or no they do not before Meals, ordinarily find themselves pleasant and lightfom in Body and Spirits, but after they have indulg'd their Appetites with an overplenteous feeding, the one is *heavy*, and the other *dull*; whereas had they but eaten temperately of simple Food, it would not only have continu'd their strength, but also refresh'd their Spirits; for the pure Spirit is the true Life, Pleasure, Delight, and Beauty of every Creature according to the Nature of each, and causeth the sweet Oyl to burn friendly, and shine with a comfortable Ray, if it be not wounded by disorders: This Spirit being so *Volatile*, and surpassing pure, that it will not endure the least Violence; for when any injury is offer'd to it, it either becomes evaporated or suffocated, and then presently the Vigour and Beauty of that thing faileth, be it either *Animal* or *Vegetable*.

Therefore those that do regard the Health of the Body and Mind, ought to preserve the *Spirit* free and potent, which must be done by *Sobriety*, *Gentleness* and *Temperance* in *Meats*, *Drinks* and *Exercises*. The *Prophet Daniel* and his Companions were sensible of this, when they were courted, and also threatn'd with the displeasure of the King and his Servants, if they would not eat of the various sorts of *Flesh* and *Fish* that came from the King's Table; but *Daniel* intreated leave to continue that clean simple Food they had accustom'd themselves unto, viz. *Herbs*, *Grains* and *Fruits*, and pure *Water* for Drink. Should not we in this Age be ready to count a man a Fool, and out of his Senses, that would refuse Royal Delicates from the King's Table, and chuse to live upon such mean course Fare? But *Daniel* did with a Divine Eye see into the *Radix* of all such things, and understood their sympathetical Operations, and therefore chose the most simple harmless Commons; for by compounding many rich things together, especially such as contain the *Animal* and *Bestial* Nature, all such things lose their Simplicity, and the true Life and pure Spirits of each become adulterat'd and chang'd, and being destitute of its proper Virtues, becomes of another operation, which hath an evil Influence on our Bodies and Spirits, whence proceed those frequent *Infirmities* in most that live in the height of Dainties, the same being nither well-pleasing to God nor Nature. But on the contrary, was not the sober, clean and abstemious Livers of the *Rechabites* well-pleasing to the Lord? And did not the Prophet *Jeremiah* call them up into the House of the Lord as a Reproach to the Children of *Israel*, for that they had faithfully kept the Commandments of their Father, and observ'd the Rule of Moderation, and contented themselves with pure Water for drink, and with mean and simple Food, and therefore he promises them, *That the Sons Jonadab should never want a man to stand before the Lord*: 'Tis most certain the Lord hath been and is near to all those
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that live in *Temperance* and *Simplicity*. Therefore the Apostle saith, *Let your Moderation be known unto all men, the Lord is at hand.* The Prophet *John* contented himself with Locusts and wild Honey, of whom our Saviour Christ saith, *That there was not a greater Prophet born of a Woman*: Also, *James* the Brother of our Lord, was eminent for his *Abstinence* (as *Eusebius* reports) inso-much that he eat no *Flesh*, drank no *Wine* nor strong *Drink*, and wore no *Woollen* Garment, but *Linnen*, which is of a cleaner Radix than the other; for *Woollens* do retain the Bestial Nature, as you may more manifestly preceive by the smell, if you burn them, no washing or other cleansings will purge them from that fulsom Quality which they send forth when burnt. Now this stinking Nature, so long as it continu'd entire, was hidden or captiv'd, but the fire opens the gross body, and manifests the Root; for this cause the Prophets and holy men have so often said, *That the Saints and People of the Lord should be cloath'd in white Linnen*; and the Priests of the Lord were to ware a *Linnen Ephod*; for all *Vegetives* are indu'd with a simple innocent Nature and Operation, and therefore they have been compar'd to the divine Nature, because they bear some affinity to it.

Those that would have their Spirits pure and potent must use clean Food, which will extenuate the gross superfluous humours, by which the Body becomes easily penetrable; and he that doth not preserve his body clean, the pure Spirit becomes, as it were, suffocated, whence proceeds an heavy *Dullness* that is not only burdensom, but hinders all Meditations, and makes the Soul incapable of every good Work; but *Abstinence* and *Temperance* do dignifie a man, and render him fit for the Exercise of *Virtue* and *Piety*, and is the Root of strength and fortitude. As the Mother of *Sampson* was commanded by the Angel of the Lord, *To abstain from Wine and strong Drink, during the time of her being with Child*, so was *Sampson* her Son, whom the Lord endu'd with wonderful strength; but when he gave himself up to *Wine* and *strong Drink*, and other Intemperances

lost all Power and Virtue, and became *weak* both in Body and Mind, and a pray to his Enemies. And is it not so in our days? Of most of the Miseries and Troubles man ensnares himself, is not *Superfluity* a main cause? Where-ever we see *Vice*, there is also *Intemperance*; and where we see *Temperance* and *Abstinency*, we may justly expect other *Virtues*, because no superfluous matter is bred that may dull or indispose the Fancy, the Soul being watchful in Words and Works, and also keeping the Body under, which by the Power and Virtue of *Temperance* is subjected to the Influences of the *Light and Love of God*.

Temperance, *Cleanliness* and *Abstinence* have greater power over the Soul and Body than most in our days imagine. Did not our fore-Fathers live to *wonderful Ages* in perfect Health, their *Food* in those days being chiefly *Herbs*, *Fruits* and *Grains*, and pure *Water* their *Drink*? They did not make their Stomachs the *Burial-places* of dead Bodies, but their Meat and Drink was innocent and simple, by which they were able to check and regulate the extravagant motions of the Mind and insurrections of the Flesh: Hence some of the Antients have deliver'd it as a Maxim, *That none could understand God and his Works, and enjoy perfect Health and long Life, but those that abstain from Flesh, Wine and Vices, bounding their desires according to the Ends and Necessities of Nature*. For where Uncleanneſs and Intemperance reigns, the Soul is subjected with the Body that it cannot discern things *Coelestial*; but *Sobriety* and *Purity* of body and mind renders it the *Temple of God*, wherein his blessed Spirit delights to dwell, and communicate its Gifts and Graces.

Most men will in words confess, that there is no blessing this World affords comparable to *Health*, yet rarely do any of them value it as they ought to do, till they feel the want of it. To him that hath obtain'd this goodly Gift, the *meanest Food*, even *Bread* and *Water* is most pleasant; and all sorts of Labour and Exercise delightful; but the contrary makes all things nauseous and distasteful.

distasteful: What are *full-spread Tables*, *Riches* and *Honours* to him that is tormented with Distempers? In such a condition men do desire nothing so much as *Health*; but no sooner is that obtain'd, but their thoughts are chang'd, forgetting their solemn *Promises* and *Resolutions* they made to God and their own Souls, going on in the old road of *Gluttony*, taking little or no care to continue that which they so much desir'd when they were depriv'd of it. Happy it were if men did but use the tenth part of that Care and Diligence to preserve their minds and bodies in *Health*, as they do to procure *Money* and *Riches*, which many never obtain, and those that do, it serves them chiefly to procure those *Dainties* and *Superfluities*, which do generate *Diseases*, and is the cause of committing many other Evils, there being but few men that do know *how to use Riches* as they ought: For there are not many of our *wealthy Dons* that never consider, that as little and mean Food and Drink will suffice and maintain a *Lord* in perfect Health as the *poorest Peasant*, and render him more capable to enjoy the benefit of the Mind, and pleasures of the Body, far beyond all *Dainties* and *Superfluities*. But alas! the *momentary Pleasures* of the *Throat-Custom Vanity*, &c. do ensnare and intice most People to exceed the Bounds of Necessity or Convenience; and many fall through a false Opinion or Misunderstanding of *Nature*, childishly imagining that the *richer* the Food is; and the more they can *cram* into their *Bellies*, the more they shall be *strengthen'd* thereby; but experience shews to the contrary, for are not such People as accustom themselves to the richest compounded Foods, and most cordial Drinks, generally the *most Infirm* and *Diseased*? For all such things contain great store of Virtue, and ought to be eaten between whiles, according to Reason and Experience; for when the Mouth of the Stomach is open, the pleasant relish of such dainty Food does so intice and encrease the desire of eating and drinking beyond what is needful, that a man may eat too much, and yet give off with some little Appetite, of which we may be sensible by that general dulness and

Indisposition which we find in our selves for two or three Hours afterwards.

People are much mistaken in thinking, *That so long as the Appetite desires, and the pleasure of eating continues strong, they may eat on without danger to their Health.* But the truth is, this is one of the chief Reasons why men are *Gluttons*, and there is but little difficulty in *Temperance* save only in this particular, it being somewhat hard for an healthy good stomach'd man to give off eating in the midst of the Pleasure he receives by it, especially when Meats by art are made on purpose, not only to prolong the Pallate, but also to delight it. But to him that uses himself to simple Meats and Drinks, the snare of provoking the Pallate, beyond the necessity of Nature, is remov'd, for such cannot entice *Nature* out of her way, nor awaken any other Properties or Appetites in the Stomach but its own Likeness; whereas varieties of Food do stir up as many various Qualities in the Stomach; so that there is still a fresh desire to each thing, till Nature is over-cloy'd: And therefore Varieties are always dangerous, if great Care and Temperance be not observ'd. But he that limits his Desire by Wisdom, and has the understanding both of the Quality and Quantity, may eat of sundry sorts of Food at one time, but the ignorant and unwise very rarely do it without prejudice to their Health.

As the pleasure of *Temperance*, and the many benefits that follow *Sobriety* cannot be imagin'd by those that live *Riotous Lives*, so neither can the sweet influence thereof (especially the first) be enjoy'd without some *Trouble to Old Adam*. There must be *Self-Denial* in the case, and a man must live in this World as if he were *Alone*; for there is but little Company in the ways of *Sobriety*: When a man come once to espouse them in earnest, presently most of his *Friends* and *Acquaintance* will suspect and condemn him as a *Conceited*, *Whimsical* *Capricious* Fellow, or a kind of *Mad man*, because he will not run with them to the same *Excess* and *Riot*. For the *Flesh* and *Spirit* of this World have no Affinity with *Sobriety* and *Temperance*, proceeding from Fountains, whose Waters are of quite contrary Nature to others; the one being *clear* and
pure;

pure, which purgeth and cleanseth preserving both the Body and Spirit in perfect Health; the other being *defil'd* with many Superfluities, destroys the Health of both. Therefore he that would enjoy the true Pleasures, and flourish in the Virtues that attend *Sobriety*, ought to be as strong as *Sampson* was in his innocent Life; that he may be able to cut off all *superfluity* in the Bud; *For it is not that which goeth into a man* (as our Saviour Christ saith) *but that which proceeds out of him.* For all kinds of *Intemperance* are first conceiv'd in the Heart, and if such Imaginations are not cut off or overcome by *Wisdom* and *Temperance*, then they grow strong, and become as it were essential; and when the Spirit and Understanding of a man is captivated, then a man becomes a *Tyrant to himself*, and a perfect *Slave to Gluttony*, being defil'd by every thing, *Meats, Drinks, Words and Works*, as the Wise man saith, *Even the plowing of the Land is Evil to the Wicked*; for all Uncleannefs and Defilements that happen either to the Body or Soul, do arise and proceed from *Within*: And if such *lewd Desires, Opinions and Customs* were cut off in the bud, then nither Body nor Soul would be hurt by *superfluity* of *Meats, Drinks*, or any other thing; for every man that commits any Intemperance, be it what it will, acts it first *Within*, and makes it substantial in the Spirit, and then it becomes Corporeal; for the Body is forc'd to obey the dictates of the Spirit, whether good or evil; for this cause Christ saith, *That nothing that went into a man defiled him*; for he pointed, and had an Eye to the Root, whence all Evils and Intemperances arise: His Words are Spiritual, and not otherwise to be understood; for he makes no exception, but saith, *NOTHING that goeth into a man, defileth him.* Which words, should they be taken in a Carnal sense, then our dayly Experience shews the contrary; for many thousands are destroy'd both by Quantity and Quality of *Meats and Drinks*; but they are first defil'd in the Root of their Spirits.

But on the contrary, no *Meats* or *Drinks* have power to hurt or defile that man whose Heart and Desires are govern'd and moderated by *Wisdom*; and therefore saith the Apostle, *From whence proceed Wars and Fightings, all Lusts, false Imaginations and Intemperances? Do they not all proceed*

ceed from within? For if a man be ignorant of the true Nature of things, his Understanding and Soul darken'd, then he is subject to be defil'd by every thing; for if the Nature of things be not discern'd nor distinguish'd by the Spirit, such are always liable to be defil'd by every sort of *Food* or *Drink*, either in Quantity or Quality; *For where Ignorance governs, the extravagant Desires are not bounded.* For *first*, Every man is defil'd by his *desires* and *imaginations*, as our Saviour Christ saith in another case, *He that looketh on a Woman, and lusteth, is defil'd thereby*; the very same is to be understood of all other *Uncleannesses*, both of Body and Mind, only the Evils and Defilements are greater when a Man proceeds to put in practice those things which he first conceiv'd within by *Imaginations*; for no outward *Uncleanness* could ever hurt any man, if the inside were kept clean. If Understanding, and the pure Spirit govern within, then all unclean Desires and Imaginations are, as it were, cut off in the bud, and not suffer'd to proceed to a substance, and then a man is not defil'd either by that which goes out, nor by any sorts of *Meats*, *Drinks*, or other things that go into the Body. And so on the contrary, when the evil corrupt Nature is awaken'd, and has gotten the inward Government, then all the Desires and Imaginations are form'd, and do proceed from the evil Principle, which first defiles the Soul, and then afterwards the Body.

This is the very Root and Foundation of all *Uncleanness*, *Superfluity* and *Intemperance*; for every property in Nature must be supported and fed on its own Food: Hence all sorts of *Animals*, whose predominant Quality and Ascendent chiefly proceeds from the wrathful and unclean Nature, do desire a proportionable Food, *viz.* raw flesh and Sordities: But on the contrary, those *Animals* whose Dignifications and chief Quality stands in and proceeds from the clean Nature, such Creatures also do desire clean Food: The same is to be understood in the humane Nature, according to the Principle or Property that is awaken'd and most predominant,

so is the Man either clean or unclean, good or evil, from thence are all his Desires and Imaginations fram'd.

Thus we see that *Cleanness* and *Sobriety* in *Meats*, *Drinks*, *Exercises*, &c. have a greater Virtue and Excellency in them, than People think ; for their power proceeds from an inward Principle, and they endow their Observers with the Riches both of *Time* and *Eternity* ; for *Temperance* makes all her Lovers truly sensible of God's blessings ; How sweet is every mean thing to the sober mind ? And how ready are such Men to give the Lord Thanks and humble Acknowledgments for his Mercies ? They see, feel and taste the most pleasant operation of the Divine Hand in all things, their *Bodies* are delighted with the *meanest* of *Food*, their *Minds* *satisfied*, their *Beds easie*, and their *sleep sound* ; they are not subject to *indispositions*, nor molested with *Fevers* ; their Heads are not dull'd with *Fumes*, nor their Stomachs oppress'd with *fainting Fits*, or *windy griping Humours* ; they rise as fresh as the *Morning Sun*, and are fit for all Exercises both of the Body and Mind ; their *Radical Moisture* flows freely throw every part, like a pleasant gale of Wind, which moderates the central Fires, that they burn not too violently.

But this excellent state is not obtainable without *Self-denial*, and suffering now and then a little *gentle Hunger* ; which cleanseth the Stomach and Passages from all superfluous Matter, frees the Spirits from all Imperfections, prevents all Obstructions, and preserves Health far better than any *Physical Evacuotions* : It hath a certain *Occult Quality*, for the digestive Faculty and natural Heat is never *idle* ; therefore when the Stomach is not fill'd with superfluity of Food and often *eating* , it draws away all the superfluous matter that furs and stops the Passages, and which were apt to cause *shortness of Breath*, send troublesom *Fumes* and *Vapours* to the Crown, hinder the *free Circulation of the Blood*, and make the *spirits impure*. These Evils, and many others, *Temperance* and *moderate Fastings* do prevent ; the Stomach naturally drawing this phlegmy Substance out of all the Vessels and Passages, when Meats and Drinks come
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not too quick, and casts the lighter part thereof upwards, and the more gross heavier parts downwards into the Bowels ; for this reason when a man does fast a little longer than ordinary, he will feel a kind of gnawing or disorder in his Stomach for a little time, and then it will cease, and after some space do so again ; the occasion of which is this, the Natural Heat does very powerfully draw matter unto it self for Sustenance, but finding no proper Nourishment, makes a separation of the gross phlegmy substance that lodges in the Vessels of the Stomach, and casts it forth, both upwards and downwards, and having done this, craves a fresh for more work, and more proper matter of Aliment.

Nor should a little Trouble (thwarting our Humours, or some small Inconveniencies divert us from getting our selves possesst of this Jewel *Temperance*, the true *Philosophers Stone*, which turns all into the *Golden Elixir of Health*, Content and Serenity, since we see none of the little Perishing Goods of this World are to be obtain'd without trouble and difficulty ; do not *Youths* serve seven years, enduring hard Labour and many other Inconveniencies for a Trade, whereon to get an outward Livelihood ? Do not *Men* Travel by *Sea* and *Land* through a thousand Miseries, even to the hazarding of their Lives and Liberties for Meat, Drink and a little Rayment ? And those few that do obtain their desir'd ends, if *Temperance* be wanting, the enjoyment of them proves not only burdensom, but so full of Snares, that they had better been without them ; for *Plenty* has destroy'd more than *Necessity*, (some say, than the *Sword*) the one having wherewithal to gratifie his superfluous desires, and so destroy himself, which the other has not. What a deal of pains and charge are People at to please their *Liquorish Palates* ? The *Indies* must be sent to for *Rarities*, and the utmost parts of the Earth for *Dainties* ; such abundance, such variety provided, as if all the *Beasts* and *Fowls* in *Noah's Ark*, with an addition of all the *Fishes* in the Waters, and *Vegetables* of Earth, were scarce enough to furnish one *Luxurious Board* !

And

And then what Curiosity in *Sauces*? What fantastick Humours for *Dressing*? The more extravagant and unnatural, the more genteel, and acceptable forsooth! Whereas those things that are necessary to support and preserve the Body in perfect Health, are easily procurable, of small Charge, soon made ready, and with very little Trouble; they are in most places ready and familiar, to be obtain'd with ease and pleasure, without violating Justice, or hazarding either your *Conscience* or your *Liberty*.

Furthermore, *Temperance* is a strong Bullwark against that pernicious Enemy of Mankind, viz. *Despair* or *Suspicion* of the Divine Hand of Providence, against the *Frowns* and *Causalties* of this World; What cares that man if he have not Money to buy *Wine*, who by use finds *Water* no less pleasant, and more wholsom? Why should one bemoan not having *half a score Dishes*, when one will serve him not only as well, but better? *Sobriety* makes a man Superior to those vain fearful repining Imaginations, whereunto most, or indeed all, superfluous intemperate People are subject, and when *Poverty* comes upon them, they are doubly miserable, because they had inur'd themselves to *Unnecessaries* before, the absence of which more torments them than any real *Wants* that they lie under. But he that gives the government of himself to *Wisdom*, and has the true knowledg of Gods Love, and the eternal Principle of *Light* in himself, and admits it to have its Operation in the Soul and Body, and who sees with an *inward Eye* the great Virtue and Fortitude there is in every *simple Grain*, *Fruit* and *Herb*, and who hath also bounded his desires to the necessities of Nature, there is no such great Reason that such a Man should trouble his head with care and suspicion, and tire his Body with *over-labouring*; for *Fruits*, *Herbs*, *Milk*, *Bread* and *Water* are easily procur'd: And what sober Man in the World is reduced to that extremity, as to want such things, except in universal Calamities?

Every man ought to understand, that heaviness, oppression of Nature and dulness proceed from the abundance of thick putrid Humours, which stop up the Passages and

and cloy the Joynts, filling them with gross moisture, so that the course of the Spirits is hinder'd, and they as it were suffocated, which causeth various Distempers in the Body, that men would give all the World, if they had it, to be cur'd of, but no *Physick* can help them, unless the excellent Lady *Sobriety* by her Doctress; for it must be a clean simple well-order'd Diet only that can fine the Blood by degrees, out of which pure Spirits are generated, in the goodness of which, all Health, and the whole prosperity of the Body and Mind both consist; whereas surplussage of Nourishment destroys the Spirits and damnifies all the Senses, as that of *Seeing* is hurt by gross Humours that obstruct the *Optick Nerves*. And therefore those that are subject to *weak Eyes* ought to abstain from all such things as replenish the Head with Fumes, such are all sorts of *fat Meat*, *Butter*, and the like taken in too great a quantity, as also *strong thick Drinks*, especially such wherein *Worm-wood*, or any strong bitter *Herbs* are infus'd; for all such things are very hurtful to the *Eyes*, as experience shews. Likewise, such superfluous matter offends the organs of *Hearing*, and marrs the sense of *Tasting*, by breeding *Cholerick salt Humors*; so that those who accustom themselves to Excess, generally have their Palates debauched, and cannot give a true judgment of the state of things.

Now the sorts of *Food* and *Drinks* that breed the *best Blood* and *finest Spirits* are *Herbs*, *Fruits*, and various kinds of *Grains*; also *Bread*, and sundry sorts of excellent Food made by different preparations of *Milk*, and all *dry Food*, out of which the Sun hath exhal'd the gross Humidity, by which all sorts of *Pulses* and *Grains* become of a firmer substance; so likewise *Oyl* is an excellent thing, in Nature more sublime and pure than *Butter*: And if you do eat *fat flesh*, let it be sparingly, and not without good store of *Bread* and *Herbs*.

There are two things in the practise of *Temperance* chiefly to be regarded, viz. *QUANTITY* and *QUALITY*; the latter ought to be consider'd by every one that is desirous to preserve Nature, but Error
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in the former does generally the most mischief: For if Meats and Drinks be of a raw gross Nature, and not so well prepar'd as they ought to be, yet if a man eat and drink but sparingly with a perfect Appetite, the Stomach (Nature's Laboratory) will make better Nourishment thereof, than it can of the best Food when too great Quantities are cram'd into the Belly; for the *natural Heat* of the *Stomach* is of a wonderful Nature, when free from these burdensom, gross Humours, it can as it were digest and kill the poysonous Juices of unclean Food, and by an innate power cast off the malignancy thereof, if the Quantity be not too great: In this case *Abstinence* hath been found by experience to cure most Diseases that have proceeded from *Superfluity*, if not gon too far; Therefore *Quantity* is more dangerous to destroy Health, than *Quality*, tho' they are both very bad, and often meet together, and then Health is destroy'd with a winged speed, which is the chief cause that there are so few, either Men, Women, or Children in perfect Health: Where can you find a Man or Woman among such as are *Intemperate*, who have attain'd to the Age of forty Years, that are in perfect Health? The best of them being afflicted with *windy* and *scorbutick* Diseases, which are bred by eating too much in *quantity*, and of an evil unclean *quality*: These *windy* Diseases are also much increased by the continual eating of their Food *too hot*, that is, before the sulphurous moist Vapours, which are of a fierce and sharp Nature are evaporat'd; for this sulphurous Heat which goes away in the moist steem or vapours, does contain the Spirits of the Fire, as also two Qualities, viz. *A windy moist dulling Nature*, and *a fierce sharp fiery one*; the first of these is the cause of most *windy* Diseases, and the second does generate in the Blood a *hot sharp Humour*, which causeth an *itching* and *breaking out* in the *flesh* with *spots* of various colours, as also a weariness and indisposedness through the whole Body; this likewise is the grand cause of many *Leprous* and *Mangy* Diseases, especially when the Food is gross and not well prepar'd, and too much in *Quantity*, which Maladies do often happen altogether. All Food

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That is prepar'd by *Fire*, should not be eaten till those thick sulphurous and moist steams be evaporated; herein many are mistaken, and even Nature it self is little understood; for the generality of People account *hot Food* best, and most profitable for Health; and the good Dame will be angry if her Servants delay to eat their Food whilst *Hot*.

But the continual eating of *Hot Food* from the Womb, has deprav'd their Stomachs and Natural Heat, so that if they eat their Food cold, it will not give them satisfaction, altho *hot Food* is contrary to the pure simple Nature, and the Health of the Body; nevertheless the continual use of such things have awaken'd their *Similes* in the Stomach, and that requires their continuation; and if a Man does leave them, at the first Nature seems to want them; the like effect is produc'd by other unnatural Customs, as in taking *Tobacco*, it being a strong *Martial* and *Saturnine* Herb, of a loathsom Poysonous Nature and Operation, whose predominant Quality is of a contrary Nature to the Stomach and Natural Heat; therefore the first taking of it in Pipes is both difficult and troublesome to Nature, and there is no Preparations known that will make this Herb friendly or familiar to Nature, but only the continual *Custom* of taking it, which does awaken and strengthen its own Quality in the Stomach, which in the beginning was *weak*, but by custom is become *strong*, so great is the power of every thing in increasing its likeness, and it becomes as tho it were Natural; and there is as much difficulty to leave the use of such things (if not more) as there was at first to make them familiar; the like is true in *Brandy*, &c. for the more unnatural and greater the extream is, the more troublesome it is to leave it.

As for those who are not us'd to eat *hot Food*, and are not satisfi'd to eat cold, a little custom will bring them to a liking of it; for Man being a compleat Image of the whole Nature of this World, and being endu'd with the true Nature of all Eternal things, therefore Custom will make every thing, whether good or Evil, familiar to his Nature. As for my own part, I have not been troubl'd with *windy Diseases* since I left eating of *Hot*

Food, which formerly I was afflicted with; likewise the same Quantity of any sort of Food eaten *Cold*, when a man is a little used to it, will be much easier and pleasanter to the Stomach than *Hot*: for this swells the Body, sends Fumes into the head, and causeth a heavy indisposedness through the whole Body; but there is such a sottishness and ignorance possesses most People, that they will not go out of their old Path, following their false Prophets, *Custom* and *Tradition*, esteeming themselves to be sufficient Judges in these things.

Now these windy *Diseases*, and fiery thin salt *Humours* that are occasion'd by the afore-mention'd Intemperances, are very rarely or seldom ever cur'd; for what Medicines have power to cure, when the same Superfluities are continu'd, which were the Original of the *Diseases*? Pray where is the *Medicine* that will cure the *French Disease*, if the Person infected goes on in his old way of *Wantonness*? The very same is to be understood in all other Distempers; therefore *Temperance* and *Sobriety* are Vertues that are absolutely necessary, not only to help and cure *Diseases* when they have invaded the Body, but also to prevent the Generation of them; for most *Distempers*, with a little help of *Physick*, might be mitigated, if a sober temperate Life were observ'd, so that by degrees little or no inconveniency would be felt; but what hopes are there, so long as People prefer *Superfluity* and the pleasure of the *Tast* beyond *Health*, eating and drinking of various sorts of rich Food and cordial Drinks, to the full satisfaction of their *Appetites*, which break the bounds of *Temperance*, the Stomach not being able to make a perfect Concoction, so that every such Meal sows the seeds of some gross Matter and evil Juice, which by degrees stops the *Passages*, obstructs the *Veins*, corrupts the *Blood*, and from whence flows various indispositions, according to the nature of each mans Constitution and the degree of matter: There are but few that think that those Oppressions and *Diseases* proceed from a

disorder'd Life, and a too great Quantity of Nourishment, but most will be apt to believe themselves, alledging, *That they got Cold by leaving off a Coat, or by Accidental Sweating,* or some other act of carelesness: Which must be a mistake; for such things have little or no power to hurt the Health, if there be not matter before-hand; for you may be sure, if leaving off a Coat do occasion a Cold or any kind of stoppage, there was some part obstructed before, and the radical Spirits of that part were weaken'd by some disorder, or else outward *Colds* would not have had any power to seize, that part of the Body: You may also observe, that if any Member or part of the Body be weaken'd by any accident, that part will first complain, when either Cold seizes it, or when there is any change of Weather; from whence you may conclude that the Root of all or most Diseases is, *first*, some inward *Contraction* of matter, caused by Superfluity, or other Disorder, which have weaken'd the pure essential Spirits, and the Balsamick Oyl and Virtues in that part become, as it were, sower or sharp, which infects the Blood, and then presently ariseth a loathing, and the Palate cannot distinguish the pure Relish, nor taste the goodness of any Food; the *Attractive Quality*, and also the *Natural Heat* of the Stomach lose their strength and power, then also the *Retentive and Digestive Faculties* do cease from their natural Operations; for when there does happen any Violence to the pure Volatile Spirit and Balsamick Body, then presently the action of the Stomach ceases, and there begins a loathing, and the original Poysons and central Heates are awaken'd, which set the whole Body into a flame, which poysonous Fire lay, as it were hid so long as the *pure Spirit* and *Balsamick Body* were strong, and this continual fiery or brimstony Spirit was only a cause of motion, giving strength and vigour to the *Oyl of Life*, which Oyl does mix and incorporate with this *sulpherous fierce Fire*, and makes it more gentle and friendly; for this Oyl is generated from this sulpherous poysonous Spirit, and

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is, as it were its *Sun*, and shines back thereinto, and does cause it to burn more gently; but if this pure Spirit and Oyl be by any kind of Intemperance wounded or suffocated, by overcharging Nature, then the Original Poysons and sulphurous Fires do manifest themselves in their own Forms, which were captivated and moderated so long as the pure Spirits and essential Oyl were strong; for this essential Oyl is the true *Life of Nature*, and the Moderator of the original Fire, even as it is in the Fire of *Wood*, so long as the Wood remains intire, and no Violence done to the pure Spirits and essential Oyl, this Fire gives a most pleasant and friendly refreshing heat and light, it sends forth a bright shine and wholsom smell, very ageeable to the pure Spirits of those that are near it; but you will find the contrary, if you offer any violence to the pure Spirits and essential Oyl, whence the bright shine and friendly nature of *Wood Fire* does proceed, as is done in making of *Wood Fire* into *Charcoal*; for these pure Spirits and sweet Water or Oyl are suffocated in all *Charcoal*.

For this cause the Fire of *Charcoal* is not only stronger than the Fire of *Wood*, but it sends forth *Sulphurous Fumes*, which will stupefie and suffocate the pure Spirits, and dull all the Senses, and send dark Fumes into the Head; the truth of this all People are sensible of, and it is for no other Reason but because the pure Spirits and sweet Water or Oyl in the *Wood* is totally suffocated in making it into *Charcoal*, and then the Original Poysons and fierce Fire is no longer moderated, but does burn and manifest it self in its own Nature and Form; this makes the difference between the Fire of *Wood* and *Charcoal*, the one being pleasant and wholsom, the other the contrary, and yet they have but one Foundation; the very same is to be understood in the *Humane Nature*, and in all other Creatures, and in every thing according to its Nature: For this cause, when a man has through any kind of *Intemperance* or *Superfluity* over-charg'd Nature, by which the

pure essential Spirits are either evaporated or suffocated, and the Oyl (whence the natural Life hath its true being) becomes as it were *sower'd* and made *keen* and *sharp*, then immediately follow *Fevers*; for all *Fevers* do proceed from the awaken'd Poysons (which is the Original of every Life) which should not be stirr'd or awaken'd: For this cause most People, when *sick*, are afflicted either with Internal or External *Fevers*, some *greater*, others *less*, according to the Age or Strength of each mans Nature, and when men dye in the strength of their Lives, and especially such as have strong Fires, what terrible *Fevers* will such have, which burn and consume Nature in a moments time? But those that dye or are sick in Age, and are of weaker Heats, their *Fevers* are more gentle; if People understood this, they would not be so guilty of *Intemperances*, and so over-charge Nature; for the meek friendly Life will not indure any Violence or Inequality without prejudice to the Health; for as soon as the pure Spirits are wounded or evaporated, Nature falls into an unequal motion, and then the wrathful fierce Fires are stirr'd up, and then *Nature* is in danger. Take what Creature or thing you will, if you wound the pure Spirits, the *Balsamick Body* presently turns *sower*; for one cannot subist without the other; and when this is done, then in a moments time the *poysonous fierce Fires* does of its own accord manifest it self, which it could not do so long as the pure Spirits and *Balsamick Body* were strong, and did predominate, which does moderate and cause this Fire to burn more gentle; For this cause all wise and seeing men have advised to *Temperance*, and have commended all simple and mean Food and Drinks, especially those things in which the Qualities of Nature stands nearest Equality; for all such *Food* and *Drinks* do distribute and administer due and moist Nourishment to both Body and Spirits in an *Harmonial* way, which is very agreeable to Nature; for all things desire Concord and Unity, it being the highest degree
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that *Nature* can attain to; also all sorts of Food and Drinks, that do chiefly consist of *Equality*, do powerfully beget and maintain its Likeness in the Body, and also in the Mind: And so on the contrary, high rich Foods, which consist of many Ingredients, and of disagreeing Natures, and Drinks, in which the Fire burns too fierce, do often prove dangerous to Health, because such things are unequal in themselves, and except they be taken very sparingly, they awaken their Likenesses in the Body, causing Nature to be unequal in her Operations: Therefore after eating and drinking such things there follows Indispositions, the Veins glowing with Heat, Fumes, and Vapours flying up into the Head, with a dull Heaviness, which is caus'd by the Inequality of the Food, and the greatness of the *Quantity*, which do for a time (until the natural Heat hath overcome the Food, and made separation) suffocate the pure Spirits and the *Oyl* of Life, by its gross Juices, and affording too much Nourishment; and if such Food and Drinks be continu'd, there are but few Constitutions that can withstand the Inconveniencies that attend such a Life; but *Abstinency* and a *sober Diet*, with Exercise, are the only means to abate all superfluous matter, and indeed it hinders the Generation of all offensive Humours; A B S T I N E N C Y is the only *Physitian* that a man can make use of, for it secretly does digest all kind of Obstructions, and that with great ease and pleasure to the Patient, far beyond the common and gross Drugs which *Physicians* administer: Also, A B S T I N E N C Y is the most skilful *Cook*, giving a most pleasant tast to every mean thing, by which a simple Person becomes skilful; for he can distinguish the *Taste* and the inward *Sweetness* of each thing, and he is thereby stirr'd up with an inward inclination to *praise* and *admire God* in the use of all his Blessings: A B S T I N E N C Y does weaken and abate the Fury of the most *Cholerick* complexion'd People, that they become more *Sanguine*; it openeth the Gate of *Humility*, and is a Friend to *Charity*; it encourages *Hope*, and is

the only Enemy of that base and cruel Spirit *Suspicion*, the universal Fomenter of Mankind: A B S T I N E N C Y is a sure Counsellor, and a Conductor of all the observers thereof in the way of *Truth*, encreasing *Faith*, and causeth them to eye and follow the Divine Hand of *Providence*, giving Peace and Tranquility to the Mind, and Health to the Body: many are the Vertues and Benefits thereof: it also gives the advantage of *Time* and *Opportunity*, and is the fore-runner of *Wisdom*; it openeth the hidden and secret Doors of *Nature* in a Man's self, and renders him capable of all Discipline, and is the only Enemy to all *Evil*, and a Friend to all *Vertue*; The Wise and Prudent in all Ages have accounted her their chief *Friend* and Guide; by her Vertues they have overcome the inward Enemies of their Members: A B S T I N E N C Y also preventeth the Generation of all superfluous matter, whence Diseases in the Body do proceed; she abateth the desires, because a small matter will suffice a regular *Appetite*, relisting *Pride*, and careth not for Estimation; she conquereth all her *Enemies*, and maketh no noise; she beats no *Drums*, nor dischargeth no *Guns*: she punisheth not the Body with *Labour*, nor burdeneth the Mind with *Care*; she wearieth not the Life by *Sea* nor by *Land*, to obtain that which will not stand her in stead; she will not admit of any *Controversies* nor *Law-suits*; she will not contend for much, because a little supplies her Wants; she standeth still, and is silent, and yet obtaineth all things.

C H A P. III.

A Discourse of the several sorts of Flesh commonly Eaten.

THO' I have before shewn the inconveniencies of the feeding upon *Flesh* (so commonly and in such excess as is now-a-days practis'd) and rather recommended the Lovers of Wisdom and Health to the more innocent

cent use of *Grains, Fruits and Herbs*, yet since there is no *stemming the Tide of Popular Opinion and Custom*, and People will still gorge themselves with the *Flesh of their Fellow-Animals*, I have thought fit here to give a particular account of each sort of *Flesh*, that at least you may chuse that which is most proper for your *Constitution*, and least prejudicial to your *Health*.

Of Oxen and Cows, their Nature and Complexion.

Oxen and Cows are dignifi'd with a *Sanguine Melancholy Nature*, a little inclinable to the *Phlegmatick*; therefore much moisture is an Enemy to these Creatures, in whom the four Humours are pretty well mixt, yet the *Sanguine* does predominate. As they are of an indifferent equal Temperature, so they are indu'd with harmless Properties and innocent Inclinations: They are clean in their *Radixes*, and therefore refuse all filthy Food, and the same is likewise manifest by their sweet breathings, and the Dung that proceeds from them; whereas on the contrary, those Beasts and Creatures that are unclean in their Root, do always desire and most rapinously feed on a proportionable unclean Food, as *Swine, Bears, Dogs, &c.* which is further demonstrated by their *Shapes, Tones or Cries*, (frightful and displeasing) as also in the *fierceness* of their *Spirits*, and cruel *wrathful Natures*, all such Creatures are highly gratifi'd with unclean Food, *viz. Flesh, Blood*, and the like.

But *Cows and Oxen* do afford many excellent sorts of Food, no Creature being more useful or profitable unto Mankind, not only in labouring and dressing the Earth, by which it becomes fruitful; but how many sorts of most excellent Food are made of *Milk*? And so natural and proper, no Fruit that proceeds from any Creature is of so great use. *Milk* in its own nature being so simple and innocent, and having no manifest Quality that does too violently predominate, but is indu'd with

equality and concord, easie of Concoction, especeally *Ram*, as it comes from the Cow, it gently cleanseth and frees the Passages from Obstruction, which strong Fat Food does generate; it has a *sympathetical Union* with the Stomach and natural Heat; it silently, and without making any disturbance insinuates its Vertues and Nourishment into all parts of the Body. Milk also being mixt with Flour, does make some of the most healthy and wholsomest Food that can be eaten for all sorts of People and Ages, especially Children, it being heretofore their almost only Food boil'd with some Flour and a little Watter without any other Ingredients, which then in the Country was call'd *Pap*, but of late Years, in and about the City, they call that *Pap* which is made of Bread and Water, which is nothing near so good; and since the frequent use of *Spanish* Fruits and *Spices*, the aforesaid simple wholsom Food has much been laid aside, which is one cause why our Children in this Age are so much troubl'd with Distempers in the *Joynts*, viz. *Rickets*, and the like, hardly known in former times.

Milk likewise altered and *Manufactur'd* (if I may call it so) by the good House-Wives Art and Industry, yields many other sorts of good Food, as *Cheese* and *Butter*, and many more innocent, as *Milk-Pottage* (which I especially recommend) there being such an agreement in the Ingredients, viz. Milk, Water and Oatmeal, being boiled together briskly, and not too long, as it not only affords a good Nourishment, but opens the Passages, and is of a *cleansing* healing Nature; and therefore those that do frequently use it, do seldom want a good Appetite,

Cheese is a wholsom healthy Food, a great strengthener of the Stomach, affording a strong firm Nourishment; and such People as eat much Bread and *Cheese*, and do not want good *Beer* or *Ale*, are generally the strongest of men, abler to endure Labour and Travel, than those that feed on Flesh; there is as much difference between the one and the other, as there is between Horses that are fed with *Corn* and *Hay*, and those that are fed with *Grass*: Most men being mistaken in *Nature*, do believe that *Flesh* of all other

other sorts of Food affords the greatest and strongest Nourishment, because 'tis full of matter and *Juices*; the very same may be supposed of *Grass*, compar'd with *Hay*: But the Husbandman will tell you, that those Cattel that feed on *Grass* are weak and faintish in comparison of those that are fed with *Hay* and *Corn*; for the *Grass* contain too much *gross Moisture* which causeth the Nourishment to be unfirm, whence doth proceed dull heavy *Spirits*, the *Flesh* and *Fat* being *soft* and *greasy*, which in case of Labour, will waste, and such Cattel are apt to tire: But those that are fed with dry Food, (whereby the *gross Humidity* and *Phlegm* is dryed away, or exhaled by the *Sun* and *Elements*) are strong and lively, of great *Spirits*, quick and active, little Bellies and clean Limbs. The very same is to be understood of the Food of Man, and if men could be as well satisfied as to their Minds with eating *Bread*, *Cheese*, *Butter*, *flour'd Milk*, *Gruels*, *Pattages*, *Herbs* in their *Seasons*, and the like, they would find by Experience how wonderfully such things support Nature, beyond all the *Flesh* in the world; for most of that matter which People suppose to be Nourishment in *Flesh* is a *gross Juice*, which turns to Putrification, as the *gross phlegmy* part of *Grass* does in Cattel.

Butter does afford a good Nourishment, but it ought not to be eaten in too great quantity, for then it generates *Choler*, oyls and furs the Passages, dulls the edge of Appetite; but moderately taken, is of good use and healthy, especially, to such as are accustomed to it.

Of the Flesh of Oxen and Cows.

The *Flesh* of *Oxen* is to be preferred before that of *Cows*, it being naturally clean and wholsom, if such Cattel be free from Diseases and Surfeits; it generates a strong firm Nourishment, having a greater affinity with mans Nature than with any other, and therefore more People love it, and will be longer before they are cloy'd there.

therewith, than with any one particular sort whatsoever; yet it is somewhat hard of Concoction, therefore ought to be eaten sparingly, except by strong *working* People; it fills the Stomach, and for the most part gives better satisfaction than any other: It ought not to be eaten until it be well season'd with *Salt*, or if eaten *fresh*, there ought to be good store of Salt eaten with it, and boiled in plenty of Water, which will *sweeten* and cleanse it from its grossness; it likewise ought to be salted as soon as 'tis thoroughly cold, after 'tis kill'd; for the longer the Flesh is kept, the harder 'tis to take *Salt*, because, by keeping, the pure spiritous parts evaporate, and then the Salt cannot incorporate it self with the Flesh; for 'tis with the pure Spirits that it delights to joyn it self, and thereby preserves them from Evaporation, and consequently keeps the Meat *sweet* and sound; and therefore Meat so salted will eat much sweeter, and keep longer, and generate better Blood and Nourishment, and is easier of Concoction.

If Cattel of any kind receive *damage* by driving or any kind of Sicknes attend them, and they be kill'd before they have time to recover such Injuries, all such Flesh is not only unwholsom, but it will not take Salt to keep as others will; the Reason is this, because if the pure Spirits and *Radical Moisture* be by any disorders, hurt or wounded, whether it be before they are killed, or after, the Salt cannot incorporate therewith, as aforesaid, nor purge out and destroy the humid gross parts in the Flesh, whence all Putrifaction arises; whereas when the strong powerful and sweet Spirits in Salt (which are the inward Life thereof) do joyn with and embrace the essential spirituous parts, it does tye or hold the corruptive parts of the Flesh captive, that they cannot proceed to Putrifaction, and for a season it will remain as a fix'd Body, till by length of time those pure Essential spirituous parts, both in the Flesh and Salt, become either *suffocated* or *evaporated* through the great store of gross humidity which Flesh does contain, tending always to Putrifaction; and when any
Flesh

Flesh does begin to putrify or stink, a second salting, nor any other Art, cannot recover it to its first state of Sweetness; but if the second Salting be whilst the Putrification is but yet in the *Bud*, and not too far gone, then such Flesh may continue a little longer——In a word, If this sort of Flesh be free from the afore-mention'd Disorders, and their natural Uncleanesses, being seasonably season'd with Salt, not kept too long, and well prepar'd by the *House-wife*, and moderately eaten, it is as sound and healthy Food for strong and working People, as any Flesh whatsoever, none excepted.

Of Sheep their Complexions and Nature, and of their Flesh.

Sheep are Creatures of great use and benefit to the Sons of men; their Nature and Complexion is *Sanguine* and *Phlegmatick*, with a little mixture of *Melancholy*; but the *Sanguine* Nature does predominate over all the other Qualities: They are dignifi'd with a meek humble Nature, mild and friendly, and wherein all the Properties and Elements do seem to stand in equal accord, whence doth proceed those harmless innocent Inclinations, hardly any Creature in the World to be compar'd to them; they have as it were a glance of the *devine Light* shining in them; for if Equality and Concord had not abounded in them, our *Saviour Jesus Christ* would not so often have compar'd *good and holy men* unto them; but it was, no doubt, to shew their Meekness, Innocence, and desires of doing good: For this Creature is not only to be esteem'd for their Natural Vertues, but also for the manifold Benefits which they afford unto mankind both living and dead.

The *Flesh of Sheep*, viz. *Mutton*, is of a clean simple Nature, of easier Concoction than the Flesh of Oxen; it generates a good clean nourishment; their Fat is the whitest of all Flesh, which proceeds from the equal temperament of their Body and Spirits, and the predominancy of the sweet Quality, and because the Spirits are
pure

pure and undefil'd. For the whole clear bright *Gleam* in every Creature (be they what they will) does arise and proceed from the *divine Principle*, which made all things, and is the essential Vertue and Power that does sustain and radically dwell in every Creature, and all things in this World, in each according to its Nature? and also according to what degree it is in each Creature, they became of a more friendly gentle Nature, or the contrary. For in what Creature soever this Vertue or Gleam of Light is predominant, that Creature is of a most sweet Composition or Nature, be it either *Animal, Vegetable* or *Mineral*, for of the pure white Colour in all things, the Root is the divine Principle its Radix is clean: Therefore in former Ages, when any would declare their Innocency, they cloathed themselves in *white* Garments, because it proceeded from the innocency in Nature: Also the Saints and Prophets in several places of the Scriptures by way of Simile, compare *Whiteness* with the divine Power and Virtue, being that the Saints and Angels are said to be cloathed in *White*, which was not spoken without a divine understanding of the Nature of things, which I shall forbear to speak further of in this place, tho' to the intelligent Reader it would be no unuseful Digression. But to return to this present subject.

The *Flesh of Sheep* is made better or worse, according to the Accidents that do attend them; no flesh to be prefer'd before this, if they are free from Surfeits and Diseases, which this Creature is much subject to, by reason of their tender Nature; for all Creatures in whom the four Humours and Elements of their Bodies and Spirits stand nearest Equality, are soonest wounded, if any Violence be offer'd. For this creature cannot endure any violent motion without manifest prejudice; and little over-driving will put them into such Heats as they cannot recover under a considerable time, and at last they will break out with a *Maigne* or *Scab*; if they are folded a little too close, it will fret and corrupt their Blood, give them the *Scab*, and hinder them from growing; over-wet Weather will corrupt them, and cause 'em

to Rot in the moist low Grounds, and in the best and highest Pasturage hinder them from proving so well as they would otherwise; the very driving of Sheep and Lambs from the Market to the Slaughter-Houses especially in *London*, where they are much hurried by their unmerciful drivers, and other Accidents that they meet with in the Streets, will give them the *Mainge* or the *Scab*, were they to be turn'd back to their Pastures.

Therefore there is requir'd the greatest understanding and care to preserve this Creature sound and free from these Disorders and Accidents which nothing can do, but a tender gentle usage and government, which suits their Tempers, and hath unity with their Natures: Their *Flesh* is far better, and more *healthy* in the *Winter* season than in the *Summer*, especially when the *Summer* proves *Wet*; for as nothing more destroys and corrupts their *Flesh* more than wet Weather, so in great *Heats* their tender Spirits on every Accident are apt to be Evaporated; also they are apt to sweat much, whence proceeds a fainty Indisposition, especially when the Sun and the Year declines, the Grass being then more gross and full of *Phlegmatick* Juices; therefore the *Flesh* of Sheep and Lambs ought to be sparingly eaten all the *Summer*, especially the latter part thereof; for this (and indeed most other sorts of) *Flesh* is best in the *Winter* and Spring, viz. from *December* to *June*, or thereabouts; for the cold Weather causeth the natural Heat to be much stronger, and also more *Central*, sharpens the Appetites of both Men and Beasts, causeth a good Digestion, because then Nature is able to make a perfect separation of the Food, whence is generated good *Blood* and pure Spirits, which renders the flesh *hard* and *firm*; besides, the food of most sorts of Cattle is then *dry*, viz. *Hay*, which does always breed a better and firmer nourishment than *Grass* or any *green Food*.

If *Sheep* be killed with any of the before-mention'd Inconveniences upon them, then their flesh thereby loseth its pure sweetness and good Relish, becomes of a gross dull heavy Nature and Operation, generates abundance
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of unfirm Nourishment and bad Blood; for it too hastily slips out of the Stomach into the Bowels, and has many evil Consequences, causing *Gripings*, and grievous Pains in the Bowels: Few do imagin the Mischiefs that do arise from the frequent eating of bad Flesh.

The Marks to know whether Flesh be good after it's Kill'd, are *first*, That the Flesh look with a *brisk white Colour*, and the lean of it with a *lively bright Red*, not with a fading fainty whiteness, nor with a dull dusky red; for these last colours shew that the Creature was hurt and the Spirits wounded before it was Kill'd, or the Flesh kept too long after 'twas Kill'd. Another Mark to know whether the Mutton be perfectly good in every degree, is when it's prepar'd, either *Boyl'd* or *Roasted*, viz. if when prepar'd it doth retain its perfect brisk lively colour both *White* and *Red*, being plump or swell'd and of a pure sweet delightful Taste, as also by its sending forth a fragrant and inviting scent or smell, which of all Flesh, good Mutton yields the best. These are essential Rules to know the goodness or badness of Flesh, if the *House-wife* do perform her part in observing such Order as is both natural and proper to be us'd in the preparation of Flesh, which I have sufficiently declar'd from the Root, in another place.

Mutton is also made better or worse by the goodness or badness of the *Ground* it feeds on; the best and sweetest is that of the *smaller Sheep* that are fed on *high Hills* and *Pastures*, where the Grass is sweeter and freer from gross Juices than lower grounds; and as Sheep delight most in dry places, as best suiting to their Natures, so they are there forc'd to labour, viz. to continue feeding longer, which Motion does free the Body and pure Spirits from that gross matter, which such as feed in low Pastures, where Grass is more plentiful, are subject to; and also they are the longer before they be Fat. For these and the like Reasons, those small Sheep (if free from other disorders, which they are not so subject to as great Fat Sheep are) do always eat much sweeter and pleasanter than great Mutton bred on low rich Grounds:

And

And therefore there is no reason why Citizens and the Rich People should so much desire large great Mutton, but only for *Pride* and *State*, counting it a kind of Dishonour to have small Meat seen at their Table, tho the same is not only sweeter to the Pallate, but more wholesom, as being easier digested, and generating better Blood, and is far more healthy to all sorts of People, especially for Children, and People that live soft lives, which for the most part eat the *fattest and largest Mutton*, and other *Rich Food* and *Cordial Drinks*, and for that very cause are more unhealthy than the meaner sort of People.

Of L A M B.

The Flesh of *Lamb* is much of the same Nature with *Mutton*, being an Excellent Food, generating a wholesome clean Nourishment, as being easie of Concoction, friendly to all Constitutions and Ages, and much better than *Veal*, if they be not Kill'd too young; 1st. Because they are clean in their own Nature; 2^{dly}, They have the advantage of sucking and running with their Dams, not being altogether fed with *Milk*, but also on *Grass* and *Hay*, according to the season of the year, which *Calves* for the most part are hindred from, which renders their Flesh the more unwholsom. There is no flesh either more Healthy or grateful than *Lamb*, if free from Surfeits and other disorders, but their Natures and Spirits are so tender, that they cannot endure *Driving*, or the like; therefore Lambs that come from remote Parts to great Cities, are most of them in one degree or other *surfeited*, or if they come thither free, yet such is their bad usage between the Market and the Butchers Shop, that 'tis enough to spoil them, and make their Flesh unwholsom. Also, when this sort of Flesh is eaten, the Weather is for the most part *Hot*, which does quickly wound their tender Spirits, and cause a general Faintness, which renders their Flesh soft and greasie, generating a very unfirm Nourishment, and filling the whole Body
full

full of Venomous Juices, that give a further occasion for *Fluxes* and *Fevers* to reign in *August*, *September* and *October*, in which time *Lamb* is much eaten.

But if these Creatures are kill'd off the *Common* without prejudice by driving, or otherwise hurried, it is not only the sweetest, but may be eaten with as little danger as any. Therefore there ought to be care and understanding us'd in managing them ; for if the *Spirit* in any thing be wounded or suffocated, the Body presently becomes heavy, dull, flat, and like a lump of Earth, having neither its true natural sweetness, smell nor taste, but is dull on the *Pallate*, heavy on the *Stomach*, affording no proper *Nourishment*, neither to the Body nor *Spirits* ; its *Venoms* do by *simile* beget and awaken their likenesses, from whence proceeds *Inequality* and *Discord*, which is the Root of most *Diseases*, and even *Death* it self ; for every sort of Meat and Drink, be it clean or unclean, does by a Natural and Simpathetical Operation Incorporate its self with its likeness in the Body and powerfully strengthen it, whence arise both *Concord* and *Discord*, *Sickness* and *Health* ; as we see in *Wine*, in which the *Spirit* is predominant, does not the drinking of it presently awaken our *Spirits*, and make them predominate over all other Qualities, and changes the Inclinations, Dispositions and Intentions, during the time of its operation ? but afterwards it leaves a man with sower *Spirits* than it found him, both because the *Spirits* of the *Wine* are not only evaporated, but have caused the natural *Spirits* to evaporate also by its *simpathetical* awakening of them and as it were calling of them out of there several *Centers* ; the very same is to be understood in all sorts of Food, of whatsoever Nature or Quality it is : All which is worthy the consideration of all Understanding People.

Of the Flesh of Calves or Veal.

The *Flesh* of *Veal* is of a clean Nature, easie of *Concoction* affording good *Nourishment*, fit both for health

thy and sick People, if such may be allow'd to eat flesh, which to me seems somewhat improper, especially when in their time of Health they made flesh their chief food, it being probable that the original of the Disease was occasion'd by the eating of much flesh, which is one reason why so many People in *England*, when sick, their Stomachs loath *Flesh* more than any other food; for that food which a man does eat most of when in health, that very same, when sick he will loath, especially when he feeds most on *Flesh*.

But if this sort of flesh be eaten *too young*, as too many do, at twelve or eighteen days old, then it is not so wholsom; for it being of a soft, slimy and phlegmatick Nature, it generates an unfirm Nourishment, and it quickly slips out of the Stomach into the Bowels, and too often violently loosens the Belly, and causeth Gripping Pains, especially in fat and phlegmatick People, and likewise in young Children. That *Veal* is best, which is five or six Weeks old, and which sucks its own Dam, and runs with her two or three days in a Week; for no flesh is so good and free from gross phlegmatick matter as those Creatures that have the benefit of *Motion* in the open Air: Indeed such will not fat so soon as others that are kept up close, yet the one is much firmer and harder than the other, and affords a firmer and harder nourishment; for that which is pen'd up and kept from the benefit of Motion and Air, great part of the food turns into a kind of Phlegmy substance, especially in *Calves*, whose Food is all of a moist Nature. What is the reason that most *Veal* is so unfirm and like a Jelly, and dissolves and melts away like Grease? It is because this is a *tender Creature*, and will not admit of driving, their Spirit being so weak and flesh so soft, by reason (as is above-said) of their moist food, that they quickly tire, and their flesh will alter from a *white* to a *red* colour, which all *Veal* naturally inclines to, tho' *Milk* is a cleanly and wholsom food, nevertheless all creatures that live wholly on it, without the mixture of other things of a firmer substance, as the flower of Corn, or
F the

the like, their flesh and spirits are but weak, especially when such Creatures shall be hinder'd from motion, then their flesh becomes of a gross soft and phlegmatick nature and operation, and the frequent eating of such flesh proves too often of a bad consequence, especially to all cold, phlegmatick, gross People, who have weaker heats; but to others, who have strong and hot Constitutions, this sort of flesh, if not eaten to excess, agrees well with them, and is wholsom. Indeed, every one ought to know their own Constitutions, by which they shall be able to distinguish between those things that are proper for'em, and their contraries; and he that is ignorant of this, is always subject to err, and to lay heavier burdens on Nature than she can bear, whence does proceed so many *Diseases* and *Disorders*, which afflicts some almost all their days.

Of the Flesh of Swine, and their Nature and Complexion.

Swine are under the dominion of *Saturn* and *Mars*, and are of Complexion *Melancholy* and *Cholerick*; their predominant Quality stands in the *fierce, savage* and *unclean Nature*, as their shapes, forms, crys and inclinations do abundantly manifest, by reason of which they would be frightful to behold, if they were not made familiar to us.

The Ancient Wise Men accounted them Unclean Creatures of Prey, destructive to the Creation, neither profitable living nor dead, and did also esteem their Flesh to be of a gross, fulsom and unclean Nature, subject to Putrification, their Fat is of a soft greasie nature: The Uncleanness of this Creature does further appear, if you burn their Fat, it does send forth a gross fulsome smell; also its flame is not clear and bright, as the Flame of other Flesh, but of a dimmish Brimstone colour, which does arise from the dark Poysons in nature, as is further manifest in *Charcoal*, and also in *Brandy*, and other distill'd Liquors, when the *sweet Oyl*, or *Balsamick Body*, with the *pure subtle Spirits*, are, by any violence suffocated and destroy'd, then the *dark original Forms of Nature* appear; such

such things being burn'd, the Flame is not bright and clear, but of a dusky dim and *Brimstone colour*, as I have particularly shewn in another place, where I treat of the *nature of Brandy*.

But in *England* the *Flesh of Swine* is of great use, but not wholsom to be eaten fresh, especially in *August*, *September* or *October*, nor indeed in any *hot Season*; this *Flesh*, where it is frequently eaten, does generate a gross *Nourishment*; but the way that *English People* use for ordering it, makes it much better than otherwise it would be. That *Bacon* and *Pork* which is fed with *Corn* and *Acorns*, and have their liberty to run, is much sweeter and wholsomer, easier of digestion, and breeds better blood than that which is shut up in the *Hog-sties*, such *Bacon* for want of Motion becomes of a more gross phlegmatick Nature, insomuch that the *House-wife* is put to all her shifts to make it take Salt; for where in any thing the *Phlegm* does predominate, the pure *Spirits* are weak, and as it were, fainty and dull; and when this doth happen in *Flesh*, as often it does, such *flesh will not take Salt*, but by halves; where the *Spirit* is weak, the *Salt* cannot penetrate nor incorporate; for *Salt* cannot make the *dead body living*; but such *Bacon* as is fed with *Corn*, and not cover fat, especially if they have egress and regress, such will take *Salt* greedily, because it is *lively, brisk* and full of *Spirits*, which are a pleasant habitation for the spirit of the *Salt* to incorporate its self: This sort is to be preferred before all others. Also, all *Swine* ought to be kill'd in cold weather; and after it is well salted, it ought to be rusted a convenient time with the smoke of *Wood-fire* or *Straw*, which will make it look of a brisk lively *Red Colour*, which does much correct that gross Quality that is contain'd in their *Flesh*: And altho' *Swine* naturally are the uncleanest of all *Creatures* that are so much eaten, nevertheless if they be fed with *Corn*, and are sing'd, and kill'd in the proper'st *Season*, then well Salted, and rusted a considerable time, they are made thereby a *firmer* and *wholsomer* food than several other sorts of clean *Flesh* that is kill'd in hot seasons, and

eaten fresh; and many People in Summer time had better eat *Bacon* that is kill'd in Winter and well order'd, than to eat fresh Meat, especially those that live in *Cities*, by reason most Cattle receive prejudice by long driving, and other accidents. But *small Bacon*, or *Pork* kill'd in Summer, or in a hot season, is of ill consequence, as to Health; for then the fat is so gross and full of phlegmy matter, that it will not take salt as it ought; besides, it obstructs Nature, and causeth *Fluxes*, and an *internal Fever*: Those that do accustom themselves to the frequent eating of *Bacon*, it does generate a gross strong Nourishment, and dull and heavy Spirits; therefore such People are not so brisk and airy, but duller of Apprehension than others that eat more airy and thinner food; for every sort of Food does by a sympathetical Operation strengthen and awaken its Likeness: Therefore it was that the most illuminated Prophet *Moses* did prohibit the Children of *Israel* from eating *this sort of flesh*, because the humane Nature should not be made more *Bestial*, Man being the *Image and Likeness of all things*, a little World out of the great in all particulars, which was in all Ages the chief reason why the Wise Men and Prophets made distinctions and separations in *Meats, Drinks, Exercises and Communication*, for they saw the inconveniences and dangers that all such things brought on man; but in this *Dark Gluttonous and Drunken Age*, there is no regard had to such things, every man does imagine himself, to have greater Understanding than the *Ancients and Prophets*; so that there is little or no distinction made, accounting all things (as it were) of a like nature and operation, whence doth proceed innumerable Disorders and Diseases; for the total Preservation of mans Health, both of Body and Mind, does consist in the *Quantity and Quality of Meats, Drinks, Exercises, Communications, Customs*, and *the good or ill Properties of Food*; all things have a secret Power in themselves to alter and change Nature, either for *better or worse*, or to *Vertue or Vice*, according to the Natures and Degrees either of *Evil or Good* in each thing.

Of the Flesh of Fowls.

There are various sorts of *Fowls*, most of which men eat, some *Wild*, others *Tame*, of the two the *Wild* are the *wholsomest* for Food, their Nature is more airy and cleaner, and of a dryer substance, affording a better and firmer Nourishment, better Blood and purer Spirits than the *Tame*; the cause of this is the Clean-ness of their Food, great *Motion*, and their continual being in the open pure Air; next, in Goodness to these, are those *Fowls* that have free Egress and Regress, and are chiefly fed with *Corn*, such do also afford a good clean Nourishment: But all such *Fowls* that are kept up and fatted, and cramb'd in *Coops*, being hindr'd both from *Action* and *Motion*, their Flesh is of a grosser substance than the former, not so wholsom, hard of Con-coction, of a stronger *Taste* and *Smell*, generates a thick gross Nourishment; as indeed all other Creatures that are fed or made fat after that manner, are much the Un-wholsomer, not being so Healthy, if frequently eaten, as those Creatures that are at their own Liberty; for Motion and Action are absolutely necessary for to preserve Nature from *Diseases*, and other evils, not only in Men, but also in all other things, for it Purges and cleanses the Body from all such superfluous matter which is contracted by Meats and Drinks, and other Accidents that happen to most Creatures; it causeth the Blood to have its free Circulation, and generates pure brisk lively Spirits, as daily Experience doth teach: Therefore all such unnatural ways and inventions of *fitting* any Creature after such a manner ought not to be, if People have regard to their Health: For all sorts of Flesh is in its own nature not only more *Unclean*, but it is of a grosser substance, affording more matter for the generation of *Diseases*, than either Herbs, Fruits or Grains; neither is there any Art found whereby to exhale or destroy the gross *Phlegmatick* part of Flesh, as there is in Fruits and Grains: Therefore *Flesh* will sooner

fall into Putrifaction than other things, whose Humidity is exhaled by the vertue and power of the Sun and Elements. It being a general mistake, for to imagine that those *Fowls*, and other Creatures, that are hastily *fatted*, by being penned up close, and having superfluity of Food, should have the best and most Nourishment: Indeed they are fuller of gross Juices and Matter, but good Nourishment and pure Spirits and Blood, do not proceed from the gross *Phlegmatick* body in any Creature, but from the lively spirituous Parts; and the more gross and Phlegmy any Body is, the fewer and duller are the Spirits of that thing; if this were not so, then Horses fed with *Grass* would be stronger and livelier than those that are fed with Hay and Corn. Are not all Creatures, when their Bodies are freighted with much matter, disabled thereby to go through with their Labour or Exercise, their Spirits quickly evaporated or spent, and soon out of Breath, faint and weak? Which comes to pass thro the super-abounding phlegmy matter, which suffocates the Spirits, and stops the Passages, weakening the *natural Heat* and Action of the Stomach. Therefore both Men, and all other Creatures, that do feed on Food that is of a dry Nature and Substance, the gross Phlegm being destroy'd, as in Corn, Hay, Fruits, and many other things, and are inclin'd rather to *Leanness* than fulness, are not only stronger, and abler to endure Labour, but they have far greater and more *Lively Spirits*, are of quicker Apprehensions, and fitter for Exercises both of the Body and Mind, which does also further appear in all such *Flesh* that is so fatted, it is not so *sweet*, nor will it so readily take Salt, nor keep so long without falling into Putrifaction: Likewise, the fat of all such flesh, when salted, will, in a little time, waste and consume the phlegmy gross part, which is so strong, that the pure essential spirituous parts thereof are destroy'd; whereas the very same Creatures being fed with *Corn*, or dry Food, having their Egress and Regress in the open Air, being kill'd in their season and *Salted*, will continue much longer than the former,

former, being much wholsomer and more pleasant, breeding good Nourishment, better Blood and Spirits.

CH A P. IV.

The Proper and most Natural way of Boyling, Roasting, Frying, Baking, &c. of Flesh and other Food.

TH E proper and natural way to *Boyl* Flesh and other Food, that the Spirits and Life of it may be preserv'd, is, *first*, To put your Flesh into a Pot or Vessel that is *large*, and can hold good store of *Water*: For this Element of *Water* being of it self sweet and pleasant, does cleanse and sweeten all things, especially *Flesh*, which is full of gross matter; but you are to note, that your *Flesh* is not to be put into your Pot or Vessel unless it *first* *Boyl*; for if it lie in the *Water*, and receives Heat but Gradually, it *dulls* and makes *flat* the spiritous part thereof: Likewise, when your *Flesh* is put into your Vessel, let your fire be increas'd, that it may not *lie long* in the *Water* before it boyl, and as soon as it boyls, you are to uncover your Vessel, and to keep it boyling quick without intermission till it is ready for eating: The Pot or Vessel is *not to be Cover'd* any time of the boyling, for thereby the sweet and refreshing Influences of the Air are hinder'd, that they cannot have their free Egress and Regress, which does, as it were, suffocate, and destroy the pure and Volatile Spirits in the food: for the Air is the Life and preserver of the Balsamick Body in every thing; and in what thing soever the Spirits suffer violence, the sweet Body and Oyl turneth *Sower*, as is most manifest in all fermented Liquors, if such Liquors be expos'd to the open Air, the Spirits will evaporate, and then the sweet Body turneth *Sower*, and becomes of a heavy dull Nature and Operation; but in the preparation

of all gross phlegmy Bodies, the free Influences of the Air keep the Spirit *Living* till such Bodies are digested, and the Spirits set at Liberty, then if such Preparations or Digestions be continu'd, the spirituous parts will also either become suffocated or evaporated, according to the Nature of the thing, as in making and preparing of *Hay*, the gross phlegmatick Body in Grasse could not be digested or exhibited but by vertue and power of the Sun and Air; but when they have destroy'd the gross Humidity and Phlegm, if the preparation and making of it be continu'd, that is, the *Hay* continu'd in the Sun and Air, it will exhale, and cause the spirituous part to evaporate also. The very same, or like, is to be understood in the preparations of *Food*; for these fiery sulphurous Fumes and Vapours which proceed out of these Vessels all the time of the *Boyling*, being forc'd back and kept in, because gradually more intense and raging, and because of the want of the free Influences of the Air, the pure Spirits and Balsamick Body are wounded, which does destroy the true Natural Colour with the pure *Smell* and *Taste*; also, it makes it lumpish, close, heavy, dull and gross on the Pallate; this kind of preparation is likewise *heavy*, and hard of digestion in the Stomach, and generates thick Blood and gross Nourishment, from whence proceeds dull indispositions, with Fumes flying into the *Head*: For the digestive Faculty and true Virtue of all sorts of *Food*, does consist in the *Spirituous* parts, and if any Violence be done to them in the Preparation, then such *Food* becomes dull and *half dead*; for those Fumes and Vapours that Pots and Vessels send forth, are of a sulphurous and poysonous Nature, as you may perceive if you take up any sort of *Food*, when boiled, and presently, whilst it is hot, cover it close, which will force those fiery Fumes back, insomuch, that the re-entring the *Food*, destroys and suffocates the pure Spirits; therefore all such *Food* will not only be heavy, but it will have a dull gross Taste and Smell, very unpleasant both to the Pallate, and streng of Concoction; the truth of this every one knows, if they would be so wise as to take notice

rice of it ; for those sulphurous fumes that *Food* sends forth, as also the Vessels, is altogether of a contrary nature to the Heat and Genuine Virtue of the *Food*, as you also may perceive so soon as the *Food* is prepared and taken from the Fire, this fiery Heat will, of its own accord, evaporate and separate its self from the *Food* ; it dwells no longer therewith than it is forced by the continuation of the *Fire* ; it hath no natural Simile with the *Food* ; therefore it will not incorporate it self with it, and nothing is more unnatural, than to eat and drink any kind of *Food* whilst those fiery *Steams* and *Fumes* be in it ; for it swells the Body, and generates *Wind*, sends *Fumes* and *Vapours* into the *Head* ; it also infects the *Blood* with a hot sharp Humour ; but this unnatural Heat is made by custom the more friendly, as you may perceive, if you give *Dogs*, or any other Creature *Pottage*, or the like, whilst they are Hot, will cause a *Mange* in their Blood : The very same operation it hath in Men, but not so violent, because of the continual use of such things. In this particular I shall be blam'd by many ; For, say they, *I have found by Experience, that cold Food will not agree with my Stomach, neither will it satisfy my Appetite.* This may be true ; yet nevertheless this does not make it Healthful nor wholsom ; for if you use your self and Stomach to the frequent eating and drinking of *Physical* things, your Stomach will long after them, and will not be satisfy'd without them. One Example we have amongst others, in taking of *Tobacco*, which, at first, is most *unpleasant* and *loathsome*, but through Custom, and by degrees, it hath awaken'd its Simile in the Elements of the Body, and made that Quality strong, which, at the first taking of it was weak, or lay, as it were, hid under the Qualities that did predominate ; therefore at the first taking of such poysonous or physical things, they generally disorder People, but when (as it is mention'd before) the continual use hath made this weak Quality strong, then it oft-times proves as great a difficulty to *Refrain* it, as it was to make it *Friendly* at the first taking, or rather more. For in Men is contain'd

contain'd the true Nature of all things, only one Property does predominate and is stronger than the other, which Quality hath the chief dominion in the government of Life: Therefore there is a possibility in the Humane Nature to alter or change himself for the better or worse, that is, through *Use* and *Custom* of Meats, Drinks, Exercises, and Communications, *viz.* to make that Quality that in the Radix was *weak* to become *strong*, and on the contrary, that which was *strong*, *weak*, so great is the power of Custom, and the continual use of things; for every thing, be it what it will, hath a secret power in its self to awaken its Simile, both in the Evil and also in the Good. Likewise there ought to be a great care taken that the Food be not over nor under prepar'd, of the two, it had better be a little *under*; for as soon as the gross Phlegmatick Body in the Food is digested, the pure spiritous parts become *Volatile*; and then if the *Preparations* be continu'd, they evaporate, and go backward towards the Center of *Saturn*, and so loseth its pure Colour, Smell, and Taste, and becomes of a heavy dull Quality, and especially if the Vessel be *close cover'd*; for so soon as the Egress and Regress of the *Air* is hindr'd, immediately the Spirits suffer Violence. For the pure essential Spirits, that dwell in the sweet Oyl, whence the Fire has its bright, shining, pleasant and friendly Quality, will not endure those violent raging *Fumes* and *Vapours*, their Nature being understood by their furious *Motion*; and if those *fiery Fumes* be by the force of covering the Vessel kept in, then they become ten-fold more *Terrible* and *Fierce*, as you may perceive when any Vessel is boyling, if you uncover it, the Steams fly out like a clap of Thunder; indeed all such *Fumes* and *Vapours* are of a *dark fiery Nature* and *Operation*; for being kept in by force, they seek out their Center, and do by way of Simile incorporate themselves with their like spirits in the Food, or whatever else it be; so that those fiery sulphurous dark *Spirits* and *Fumes* become stronger and more powerful in their operation; for they being of a *Saturnine* and *Martial* Nature, the nature of

Saturn

Saturn is to contract, and very vigorously draw and in-
close the Spirit, which *Mars* cannot endure, and the more
Saturn contracteth, the more *furious* and *raging Mars* be-
comes, (as you may perceive by the fiery quick furious
Motion such *sulpherous Fumes* have, when you open such
Vessels that do boyl) which do wound the *pure spiritous*
parts, and the *Balsamick Body* becomes wounded and sick,
more especially if the preparation of such Food be con-
tinu'd too long; For so soon as the gross Body or phlegmy
Matter in Food is in part digested, then presently the spi-
rituous parts appear externally, which did not only lie
hid, but also the Body of the Phlegm, before the preparati-
on, did keep the Spirits from Evaporation which all Cor-
poreal Bodies do; for the *Body* is the House of the *Spirits*.
Therefore great Care ought to be taken in all prepatation
of Food, both for Man and Beast; and this is to be un-
derstood, that the *pure Spiritous Parts* and *Balsamick Body*
cannot be preserv'd in the preparation of any Food, neither
for Man or Beast, except that most friendly Element the
Air hath its free Influences, because it is the *Life*, and gives
the Power and Vertue to the *Spirit*: Also, this is to be
minded, that when your gross Body in the Food is by your
preparation digested, whether it be by the heat of the
Sun, or by the comon *Fire*, then ought you to proceed
no farther, nor continue your Preparations no longer;
for when the *pure Spiritous Part* becomes *Volatile*, the same
Air which did keep and preserve the Spirit from Suf-
focation in the Preparation, will now cause it to evapo-
rate, which every *Country Husbandman* knows in the making
and preparing of his *Hay*, which neither the *House-wife*
does understand nor consider in her Preparations of her
Food, nor the *Physitians* in the Preparations of their *Phy-*
sick; these things are of greater Consequence to the *Health*,
than most do imagine. I do not desire any to give Credit
to me, but I would have them so Noble as to Try whether
it be so or not, Health being the best Treasure in this World,
and all those that want it, do esteem and desire it more
than any other thing; tho few do take Right Measures,
when they enjoy it, to continue it.

Thus

Thus much for the Right and most Natural Way of preparing Food by *Boyling*; and whosoever shall observe the afore-mention'd Rules and Observations, shall find great benefit and Pleasure; The very same Rules ought to be observ'd in the Preparation of *All Pottages, green Herbs and Pulses*, except *dry Pulses*, which will admit of a *slower* and more *gentle* Fire than the *Green*.

Of Roasting of Flesh.

The *Roasting* of flesh is a good commendable way of Preparation, and is rather sweeter than *Boyling*, it affords a good dry firm Nourishment, but it is somewhat harder of Concoction, but very sweet and pleasant by reason that the friendly influences of the Air hath its Free Egress and Regress, not being any ways inclos'd, so that the pure spiritous parts are kept living, which do render it brisk and lively.

There are Two things to be observ'd in the flesh you Roast: 1st. That you have your flesh (if *Beef*) as soon as it is throughly cold, and then to give it some Salt, and to keep it in a cool place a day or two; for if you salt it much, the Salt being of a fiery hot nature, when the flesh comes to the fire, it does (as it were) scorch or burn it, destroys the Spirits and sweet Oyl, insomuch that it becomes in its nature and operation hot and unpleasant, causing great thirst in the Eater: In *Roasting* it is also to be consider'd, that you have a good clear strong and equal fire, and that your flesh be plac'd at a convenient distance, not too near, because it will burn or scorch, and so harden the out-side, that the Heat shall not be able to penetrate into the middle thereof, so that the out-side will be too much, and the in-side too little; neither is your flesh to be too far off; for then it Flattens the Spirits, such Flesh loseth its pure sweetness, with its colour and fragrant sinell, being dull on the Pallate, and heavy on the Stomach, in comparison of that which is plac'd at a convenient distance, having a continu'd brisk fire.

The next thing that you ought to observe, is, That it be neither *over* nor *under-done*, but of the two, it is better that it be *under-done*; the point of time when the Preparation is at the height, is difficult, and it can be no other way known but by its *colour, smell and taste*, which, by a little Custom, every House-Wife may understand; for that Pallate that is us'd to eat and drink things well and properly prepar'd, can presently distinguish the contrary; and so on the other side, those that do accustom themselves to either Foods or Drinks ill prepar'd, cannot distinguish the *good* from the *evil*, or the *right* from the *wrong*: The same is in the sense of *smelling*, as all such that do use to *kill Beasts*, and to be much in *Slaughter-Houses* amongst the dead Carcasses, the terrible Fumes and stupify'd Stinks are hardly smell'd, or perceiv'd by them; the same is to be understood of *Tallow-Chandlers* and other stinking Trades; for every particular thing has power to strengthen and awaken its *smile*; therefore there are but few that have their perfect *Taste* or *Smell*, only those that do accustom themselves to the eating and drinking such things as are well prepar'd, their *Pallates* are made the more perfect thereby: But of all the ways of Preparing Flesh, *Boyling* is the easiest, if the Rules be follow'd set down in the fore-going Paragraph.

Of the Baking of Flesh.

This Preparation is neither so wholsom nor healthful as either *Boyling* or *Roasting*, for these following Reasons:

First, Most sorts of Food that are Baked, are depriv'd both of the Element of *Water*, and also of the *Air*, which are not only the Purgers and Cleansers of all Food, but the support and life of the *Spirit*; *2dly*. The Air in *Ovens* becomes sulphurous and deadly, by reason of the stopping of it, that the reviving and refreshing Influences of this Element, has not its free egress and regress, so that the pure spirituous parts become, as it were suffocated. Nor can such flesh be supplied with convenient quantities of *Water*, which, in all Preparations of flesh is a great cleanser

cleanser and upholder of the Spirits, so that it boyls in its own gross Humidity which all flesh does plentifully afford. Also, the heat of *Ovens* is fiercer and more sulphurous than the heat of other Fires, where the Air has its Influences; the Air also being confin'd, is of a deadly poysonous nature and operation; it also destroys the natural Colour. Therefore flesh bak'd does no ways look like that which is boyl'd or roasted; besides, it is of a strong fulsom Taste in comparison of the former, and a less quantity will cloy and fill the Stomach, more especially if such flesh shall be eaten hot, which renders it much more wholsom than cold; for those sulphurous Fumes and Vapours that do proceed from bak'd Food are much more hurtful to the Health than that which is either boyl'd or roasted; for there are but few Vessels in which Food is boyl'd that are or can be kept so close as Ovens. This way of Preparation is chiefly follow'd in Sumer, especially in *August*, *September*, and *October*, the Air in this season being sulphurous and fainty, and the Weather hot, the making of fire in their houses is troublesom, therefore baking saves them the labour. Now at these seasons of the year flesh is unwholesom, and very apt to burden Nature, and to bring Diseases, as I have discours'd in another place, the frequent use of bak'd flesh in this season, with other evil circumstances which do then concur, does beget divers Obstructions, and generates an unfirm Nourishment, because most sorts of flesh at this time are more subject to Putrification than any other, whence so many *Fevers*, *Fluxes*, *Gripings of the Bowels*, and other *Diseases* do very frequently reign; for Flesh in its best Condition is full of gross Juices and matter for Putrification, by reason of the great store of Phlegm and Humidity; therefore it ought to be helpt as much as can be in the Preparation, which never can be well done, except there be plenty of the Element of *Water*, and the free egress and regress of the *Air*; for those Elements have a living Power in them, by which they do qualifie and mix with it, purging and cleansing that raw phlegmy Juice or matter, which all
Flesh

Flesh does afford. Also, where these two Elements have their free operation in the preparation of all sorts of Food, they preserve not only the pure Spirits, but also the sweet Balsamick Body from being suffocated or destroy'd, maintaining the natural Colour, with the Smell and Taste, which makes all such Food lively and brisk, easie of Concoction, generating a far better Nourishment than any kind of bak'd Meat.

Of Stewing of Flesh.

This kind of Preparation of Flesh is much of the same nature with the former; for it has neither benefit of the *Air*, nor a convenient quantity of *Water*; in this and all other Preparations of Food, where these two Elements are hinder'd from having their free influences and operation, (as is mention'd before) neither Flesh nor any other Food can be well prepar'd; for the radical and pure Spirits (where these two Elements are penn'd up from having their influences) cannot subsist, neither will the fire burn, but presently the pure Spirits and Oyl in the Wood, or other things becomes suffocated; for the *Water* and *Air* are the true Life and Power of every Being; whence it comes to pass in all Preparations, both of *Food* and *Physick*, where these two Elements have not their free influences and operations, the pure Spirits become suffocated, and the sweet Oyl is turn'd fower, and becomes of a stinking Quality, which is the cause all sorts of Food so prepared become strong in scent and also in Taste, and it loseth its natural Colour; if (as I have said) the pure Spirits and Balsamick Body be hurt, then there follows presently an alteration, and the original Quality of the *dark Brimstone Spirit* of *Saturn* and *Mars* gets the dominion, which was, as it were, hid before; but so soon as the true Life is wounded, this *Crude Fire* becomes many degrees stronger than before, as is seen in *Charcoal*, and in many other things; for these pure Spirits and Oily Body, whence the true Light hath its bright shining Quality, are the Quali-

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fiers or Moderators of this dark fierce fire, as I have elsewhere largely discours'd of, touching the Nature of *Brandy*; of this all House-Wives ought to take notice; for if the pure Spirits and sweet Body be not preserv'd in the Preparations of Food, such Food is rather a *Death* to the Body, and also to the Spirits, than *Life*: The greatest Wisdom in all Preparations is to preserve the pure Spirits and sweet Body from being either suffocated or evaporated, and yet at the same time to digest and open the Body; for the Crude matter in all Food must be digested, or else the pure Spirits cannot be set at Liberty, or freed from the phlegmy matter; which pure Spirits and sweet Body does tincture the Food, as we see when any Food is properly prepar'd, which comes to pass through the Preparation, it digests the gross Crude parts, and then presently the true Spirits appear in their friendly forme, which before the Preparation were captivated or hid by the gross Phlegmy Body, the same is done in *Malt*, but in a higher degree.

Most certain it is, that the pure Spirits and Balsamick Body cannot be supported and continu'd without the help of the *Air* and *Water*; therefore it is a gross Mistake and Error amongst most *House-Wives*, to think that by Covering the Vessels, wherein Food is prepar'd, to preserve the Spiritous parts; thereby imagining, that if such Vessels be open, that the Spirits will evaporate, which never happens till the gross Body in the Food be digested, and the Food be sufficiently Prepar'd, which does (as is said before) set the Spiritous parts at Liberty, that they become Volatile; and then if the Preparation be continu'd, they will evaporate, *but not before*; for in the Preparation, the Elements of *Air* and *Water* having their free Influences, keep the Spirits and Oily Body living; and if these two Elements be Prevented, then the fiery sulphurous Fumes become so Raging that they seek out their Center, and incorporate themselves with the gross humid part of the Food, so that they greedily devour and suffocate the pure Life and sweet Oyl; the very same is to be understood in all *Physical Preparations*.

The Observation and true Knowledg of these things are very material as to the preserving of *Health*; but first they must be understood in a mans self; for before a man can *essentially* know any thing, the Cognoscible, and the knowledg thereof must be manifested in himself, or else it is impossible for any one to know any thing *Truly*. Whatsoever may be known or understood of God and Nature, is essentially in Man, or else he could not be called *the Image of his Creator*: Therefore *every one ought to turn the Eye of their Understanding inward, and diligently search themselves*; which Study is Preferable to all other things.

Of Fry'd Flesh.

The *Frying of Flesh* and other Food in *Pans*, is a preparation much in use in *England*, but not so good or wholsom as either *Boyling*, *Roasting* or *Broyling*: The goodness of all Food does arise and proceed from the *Essential Spirits* and *Balsamick Body*, which is the true Life and Vertue of every thing; and if these essential Vertues do not suffer violence in the Preparation, then such Food will have a most pleasant *Smell*, a brisk lively *Taste*, very delightful to the Palate; also, it retaineth its natural *Colour*, according to that colour that was predominant in the Radix of that thing, be it either *White*, *Green*, or whatsoever else, which can no way be maintain'd in the Food, but by the benefit and help of the *Water*, and pure influences of the *Air*: Where the operation and influences of these two Elements are hinder'd, the pure Spirits do suffer Violence, which alters and changes both the *colour*, *smell* and *taste*, then it has a strong and odious *scent*, and its *taste* is also more unpleasing than the former, and the Stomach does not so eagerly desire it: Likewise, its true *Colour* is lost, or in some degree destroy'd, as is most manifest by all *Fry'd Flesh*, it does send forth a strong fulsom *smell* in comparison of either *Boyl'd* or *Roasted*; its *Taste* is stronger, and its natural *Colour* is chang'd by reason the pure Spirits and sweet Body
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are (as it were) suffocated by that fiery harsh heat the *Pan* does contain; this Heat is more poysonous than the common heat of fire, which is caus'd by the Metal, whether it be *Brass* or *Iron*; for the Fire does not only awaken the poysonous Nature that such Metal does contain, but the present Quality or oily Body in the Fire (whence it hath its bright shining friendly Quality) is suffocated; therefore all such Heat that proceeds from *Pans* is of a harsh fierce nature and operation: The truth of this is further manifested by those that shall be *Burn'd* or *scalded* by such *Pans*, which is more poysonous, and the Flesh is harder to be Cur'd than what is burn'd by common Fire, and often proves more dangerous; the very same matter does cause any kind of Food to have such a strong smell; for in all Preparations that cause the smell to become strong, it is a sure sign that some Violence is done to the pure Spirits and Balsamick Body, which doth awaken the Center of the dark wrathful Nature: The very same is to be understood in all other things; and that is the reason why *Fry'd*, *Bak'd* and *Stew'd* Food does send forth a stronger and fulsomer scent than other Preparations; and all such Food will sooner cloy and dull both Pallate and Stomach, except in some few, whose Natures and Stomachs have a *Simile* with such Food: It is also to be noted, that the *Fat* which is us'd in *Frying*, that lies or runs between the thing Fry'd and the Pan, is by this sulphurous Heat, and the want of the free Influences of *Air*, and the benefit of a convenient quantity of *Water*, turn'd into a *stinking Oyl*, which does neither retain its *Colour*, *Smell* nor *Taste*, but is of a contrary Nature to what it was when it was put into the Pan. For these Reasons all *Fry'd Food* is of a stronger fulsomer Nature than either *Boyl'd*, *Roasted* or *Broyl'd Meat*, harder of Concoction, and does cloy the Stomach: Therefore all *House-Wives* and others that do prepare Food, if they regard the Health of the Body, and true pleasure of the Pallate, ought to understand the possibility of Nature in all Preparations, that they may digest the raw gross Body of Food, without

whithout offering any violence to the pure Spirits and balsamick Body, and then all such Food would be of a most pleasant *Smell*, *Colour*, and *Taste*; for if the pure Spirits be kept free, and not suffocated in the Preparation, such *Food* becomes friendly to Nature, affording good firm and wholsom Nourishment, easie of Concoction; the frequent eating of such *Food* makes a man Airy, full of lively Spirits, and of a good Complexion: So on the contrary, if they be suffocated, then presently the sweet Oyl is turned sower, or into a stinking Quality; then such Food so Prepar'd will have (as is mention'd before) a strong *Smell* and *Taste*, not retaining its natural Colour; for in all sorts of Food, in which the *Spirituos Parts* and *Balsamick Body* is strong, their *Smell*, *Colour* and *Taste* is Pleasant and Friendly. Also, it is to be noted, that most Preparations of Food, the quicker they are perfromed (provided there be no violence done to the Spirit) the better and more friendly such Food will prove; for slow and intermitting Fires, in either Boyling or other Preparation, do flatten and dull the Spirituous Parts: Therefore no Baker can preserve the pure white Colour in his fine small Bread, if he be not quick about it; for if any Preparation be continued too long the volatile Spirits become in a degree suffocated, then *Venus*, *Sol* and *Jupiter* grow weak, and according, to the length of time and degrees of heat, so the natural Colours do alter and change; for the Colours of all sortes of Food (when prepared) do arise by degrees one after another gradually, and when the gross Body is digested, then the inward virtue (which lay hid and captivated in the Body of phlegm) appears in its own friendly Form, with a most lively and pleasant Colour *Smell* and *Taste*; this is the *point of Time* all Preparers of Food ought to understand; for if their Preparation be continued any longer, the operation of Nature goes backward towards the center of the Original Fire, then *Saturn* and *Mars* and their properties are presently awaken'd, which do cause the *Colours*, *Smell* and *Taste* of such Food to change: The first degree the Colour alters to,

is a *dusky Yellow*, and if the Preparation be continu'd, by degrees it turns *blackish*, till at last it will become *Black* or deep *Red*, or of a mix'd streak'd Colour, all according to the Property which does predominate in the Original or dark Fire; also, all such Food is of a gross and fulsom Smell and Taste, unpleasant both to the Pallate and Stomach.

Preparing of Food is a greater Art and Mystery than many *House-wives* and others do think; and if it be well and properly perform'd, it adds much to the preservation of the Health both of *Body* and *Mind*; for every thing has Power to awaken its *Simile* in the Body. Therefore every one ought to use that care and understanding in the *Preparations* of all sorts of Food, that the meek and most friendly Life be preserv'd from suffering violence.

Of Broyl'd Flesh.

Broyl'd Flesh was much us'd in former Ages, but now it is little in Fashion, in comparison of the aforementioned Preparations; *Flesh* dress'd this way is much sweeter and fuller of Life and Spirit than *Bak'd* or *Fry'd*, by reason it does not boyl in its own fat, as the other two do; also, it is quickly Prepar'd, and the gross Humidity in the flesh does freely purge and run into the Fire; it has Likewise the free Egress and Regress of the *Air*, the Fire being full of lively brisk Spirits, which in *Ovens* and *Frying-Pans* are destroy'd, by which means the heat becomes more gross and sulphurous, like the heat of *Charcoal*, which does suffocate the pure Spirits, and then the *Fat* becomes of a heavy gross and Oily Quality, with a strong Taste and Smell; which gross matter in *Boyl'd Flesh* is destroy'd; therefore it does not only eat sweeter, but breeds better *Nourishment*, if the Fire be clear and done as it ought; the Fire of *Wood* does prepare all sorts of Food sweeter and better than *Cole*, and renders it much wholesomer; for in all Preparations in which the Food does boyl in its own Fat, or in Fat put to it, if it hath not plenty of *Water* and the free influences of the *Air*,
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the gross Humidity in the Fat does suffocate the pure Spirits, and then the sweet Body (which all Fat does afford great store of) becomes gross and fulsom in Smell, Taste and Operation, which will quickly cloy the Stomach, and generates burdensom Humours in the Body, because the pure Vertue and Friendly Quality in Food so Prepar'd, is in part destroy'd; if this was understood, People would not be in love with such Preparations; for through frequent Use and continual Custom of eating Food badly prepar'd, the Pallate is adulterated; and altho' such be strong and fulsom, (which always comes to pass when the pure Spirits are wounded in the Preparation) nevertheless the Pallate is not capable to distinguish Tastes; for the senses are easily made friendly (by use and custom) to the greatest part of things: Do not all stinking Trades (which at first are unpleasant to the sense of Smeling) become, after a little use and custom, easie to be endur'd, and such cannot well distinguish the Air of Tallow-Chandlers and Butchers Shops from sweet pleasant Airs: If this were not so, it would be impossible for Nature to endure those Adulterations and unnatural Preparations of Food. Therefore we may see what a wonderful Power there is in every thing to awaken and strengthen its Likeness in the human Nature; for this very cause the most illuminated Prophet *Moses* commanded the People of *Israel*, that they should not only *abstain from eating Unclean Creatures*, but that they should also *separate themselves from every unclean thing*; for he was sensible that Man was capable to be wrought on by all things, because he has a *Simile* with all. There is more in this than many imagin, which every one ought to consider, not only in Preparations of Food, but in all other things,

CHAP. V.

The Seasons of the Year in which all sorts of Flesh are most unclean and aptest to contract and breed Diseases, and also the danger of eating much green Food: And the Reasons why so many are sick and die more at one time than another.

THE Seasons of the Year which are most dangerous to contract Diseases in, are from the *middle of June* to the *last of October*. For, 1st. This season is hot, which openeth the Pores, causeth Sweating, and is as it were a continual Evaporation of the Spirits, which causeth a kind of fainty Indisposition to possess the whole Body; for all heat, which exceeds the *Medium*, whether it proceeds from Seasons, Meats, Drinks or Exercises, doth gradually waste and consume the Spirits and natural Heat, and dulls the edge of the *Attractive Digestive* and *Retentive Faculties* of the Stomach; therefore in all hot Countries and Seasons mens Appetites are not so vigorous and quick as in cold Countries: For this reason all Superfluity and Intemperance are far more dangerous, and men are apter to contract Distempers in the one than in the other, as experience manifests; we see that the *Natives* in all *hot Climates* are more temperate in Meats, Drinks and Exercises than they are in *cold*, which is one main cause why *English People* and others that travel into the *East* and *West-Indies* are so unhealthy, and so many have died: Experience hath taught them, that the grand cause hath been Intemperance, not only continuing the same Disorders there, which they had been addicted to in their own Country, but rather increasing them, saying, *The hotter the Weather, the stronger and hotter the Drink ought to be*; this Custom hath been practis'd by

by some idle sottish People that understood Nature no more than Swine; Whereas if such who travel did take right measures in Meats, Drinks and Exercises, they whuld be as healthy as in their own Countries.

2dly, In this Season People make use of variety of green Food, as *Beans, Pease, Cabages, Colly-flowers, Artichocks, &c.* All which things do contain great store of Phlegmy matter, especially in *cold Countries*, where the Sun (which is the central Life of all things) has not that Power to prepare such food as in hot: Also, the Bodies of most People being *accustom'd* all the remaining part of the year to strong hot Food and Drinks, and then on a sudden, without gradual Progression, beginning such a kind of Diet as does beget Crudities and Obstructions, is very prejudicial to them; for Experience does shew, that all such things are full of Phlegm, and have but few Spirits, and are very impure, comparatively, to what they were in the Spring: Therefore they ought to be eaten moderately, or else all such things do swell the Body, and fill it with gross Phlegmatick Humours, whence doth arise those heavy dull Indispositions, which do generally attend People in this Season.

3dly, It is likewise to be observ'd, that a great part of that *green Food* before mention'd, does often lie a considerable time before they are eaten, *viz.* two or three days, or more, after such things are cut or gather'd especially in great *Cities* and *Towns*, some of them lie heating together a day or two before they are spent, as *Beans* and *Pease, &c.* by which means they lose their pure brisk lively Taste and Smell, their natural Colour is chang'd into a *dull Green*, mix'd with a *dusky Black*; they are dull on the Pallate, lie heavy on the Stomach, nothing so quick of Concoction as those that are boyl'd Fresh; these things presently lose their fresh lively Spirits and Tinctures; whence doth proceed the pleasant Taste, with the most fragrant Smell and natural Colour; if your Pallate be not too much adulterated, it will easily distinguish the one from the other.

4thly, At this time of the year the *Air* (which is the Life of the Spirit in all *Cities* and *great Towns*) is thick and sulphurous, full of gross Humidity, which has its source from many Uncleannesses such places do plentifully afford, more especially in this season, which is inamicable to the pure Spirits of all such Food; for all *green food* is naturally subject to Putrifaction, by reason of their Phlegmatick Body; this makes them more unhealthful and dangerous than otherwise they would be if fresh and lively.

These *Summer Fruits*, when they have been gather'd long, and expos'd to the corrupt Air of the Cities and Towns, the pure spirituous Vertues and digestive Faculty is in a manner destroy'd; these Fruits, viz. *Gooseberries, Currains, Plums Cherries, Pears, Apples, &c.* are endu'd with a very tender Spirit and Life, and being full of Phlegm and gross matter, they quickly corrupt and turn to Putrifaction, which all the eaters thereof ought to consider: Likewise it may be noted, that many of these Fruits are eaten on a full Stomach, both at Meals and immediately after, which must needs be very pernicious to Health, because they obstruct the Stomach and Passages, generating many crude *Windy Humours*, whereby they suffocate the pure Spirits, and turn the sweet Oyl of Life sower, whence doth proceed griping Pains in the Bowels, Fluxes, Fevers, besides Pains in the Joynts, causing Trembling Distempers, like Agues, according to the Constitution of each Man, and the matter which is awaken'd in the Root. But on the contrary, if such Fruits are ripe and fresh gather'd, and eaten in order when the Stomach is clean and free from being cloy'd with other Food, then they are very Profitable, being most of them of an opening and cleansing Nature; for they gently cleanse and purge the Passages and Bowels. But all these *Summer Fruits* are best and safest Prepar'd, being mixt with things of a drying and warming Quality, or rather made into *Drinks*, and when such Juices have pass'd through *Fermentation*, the Phlegmy Body is digested, and the spirituous

Parts

Parts set at Liberty, which do tincture the gross Body, so that the Spirit and true Life is made thereby Predominant over the Body of Phlegm; such Drinks being drunk moderately, prove very friendly to Nature, especially to such as are *Aged* People, which do most need spirituous Drinks.

Green Food is not capable either in Man or Beasts to generate so good Nourishment, nor so firm as dry, neither are the Spirits so brisk and lively; the gross Juices of such Food do as it were suffocate the pure Spirits, and turn the Balsamick Body sower, as it farther appears by all sorts of *Animals* that live on green food in this season, Are they not apt to faint, and to be subject to many Diseases, their flesh and fat being soft and greasy? but those that live on dry food, their Bodies are freer from gross Phlegmatick matter, their fat and flesh is of a firmer substance, and their Spirits stronger and livelier, and more capable they are to endure Labour without Prejudice to their Health; it is also manifested by all *Grains*, *Seeds*, and other Fruits, that are cut or gather'd before the Sun and Elements have dry'd away, or exhaled the gross Phlegmy moisture, all such things will presently Putrify and Stink, being loaded with so great store of Humidity; but if they be gather'd, the Sun and Elements having dry'd away the Humid Parts, then all such things will keep sound and good for several Years: for this cause all sorts of food, in which Phlegm does abound, are very dangerous in this season, if *Temperance* be wanting, as our daily experience teaches.

5thly, In this Season the *Sun* also declines in strength and vigour, which being the central Power and Life of all things, they likewise do proportionably decline, as appears in Herbage; as for example, If you cut Grass in *September*, which is then the food of most sorts of Cattel, the Hay made thereof is of a weak fading Nature and Vertue, in comparison of that Hay which was made in *June* or *July*, which is of a lively brisk strong substance and vertue; for the Earth (which is the *Mother* of all things in this Season) is weak and impotent, because she
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hath already put forth her strength, and manifested her lively Vertues in the first spring or rising of the Sun; for the *Winter* is the *Rest* and *Sabbath* of the *Earth*, in which time she recovers strength and vertue, because she does then as it were, cease from all her Labours, and the Vegetative Quality stands as it were still, and the more Frost and Snow, and the drier the Winter is, the more strength and vigour the Earth obtains; such dry Weather closeth up the Pores, by which the strength and vertue is prevented from having any Evacuations, which is manifested by the goodness and great Increase of all *Herbs*, *Fruits* and *Grains*, being all fill'd with a Powerful Lively brisk Spirit and Virtue; therefore in the first spring and rising of the Sun every thing rejoyceth, and becomes very fragrant by virtue of the sweet Influences of this Coelestial Body, and the Power of the Earth, so that at this time all things seem to strive with a most lively motion to manifest their most inward Vertues; this is the time for People to eat *Herbs*, both Boyl'd and Raw, *Sallets*, and *Pottages* made thereof; such Food at the Rising of the Sun are endu'd with a brisk lively Vertue and Strength, and of an opening and cleansing Nature, Purging the Blood, and are good against all kind of *Obstructions*: Also, all sorts of *Diseases* are by virtue of *Sobriety* and *Temperance*, and the use of good *Medicines*, then easier cur'd than at any other time of the Year: it is also the Briskest and Healthiest Season, and the same *Intemperances* and *Disorders* which may be the occasion of generating Diseases in the latter part of the Summer, in this time will hardly be felt; for now all things rejoyce, and seem to concur for the Preservation of Nature.

6thly, In this Season, viz. from the middle of *June* to the last of *September*, most sorts of Cattel breed many Diseases; First, from the continual Heat and gross humid Air, which in this season is more sulphurous; the Pleasant Influences and Spirits of the Air are dull and thick, which causes a dull and fainty Indisposition to possess the Bodies and Spirits of all Creatures; Men themselves can witness the Truth of this. Moreover all
Creatures

Creatures are more subject to sweat, by which the Spirits do evaporate; likewise, the Food of most Creatures is Grass, which is of a gross Phlegmatick Nature, and generates not only an unfirm Nourishment, but also fills the Body full of evil Juices, the Fat and Flesh being of a soft greasy Nature, having but few Spirits, and those that are, very impure, the Blood of most Cattel being thick and gross, which is the cause their Flesh will not take Salt as at other seasons; also, about this time most sorts of Cattel, especially those that come from remote parts of great Cities, are more or less Heated and Surfeited by Driving and other Accidents, they being not formerly us'd to Driving, the Weather being Hot and Fainty, the Air thick and humid, and they being loaded with much gross *Flesh* and *Fat*, all these things concurring makes their *Flesh unwholsom*, and subject to Corruption, especially *Sheep* and *Lambs*, whose Spirits and Lives are so tender, that they cannot endure any kind of violent motion without manifest danger to their Health: It is very rare that any *Mutton* or *Lamb* is good in this Season, they not being free from the aforesaid Accidents; you may easily distinguish by the *Taste*, *Smell* and *Colour* of that which is kill'd off the *Common* without driving and other Accidents, and that which is kill'd in *London* with driving, the Bodies of all Creatures being in this season full of Phlegmy matter, that every little Accident will wound the Spirit, then presently the Body suffers many Inconveniencies; and if such Cattel be kill'd before they have time to recover such Injuries, their flesh is of a dull heavy Phlegmatick Nature, the Spirits are few, and those that are are impure; for these reasons it will not take salt, nor eat sweet, as others will, which are free from such Inconveniencies; for salt has no Power to Preserve such Flesh from Putrifaction, because (as is mention'd before) the Spirits are impure; for those gross Bodies are Preserv'd by the Vertue and Power of the Spirit; and in such flesh where the spirits are few and impure, and the Flesh gross and full of Phlegmy matter, the salt cannot incorporate; therefore in this season use what Art
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you can in salting your Flesh, it will not eat so sweet nor keep so long without corrupting as at other times of the Year; but on the contrary, in other seasons, and when the Flesh is free from the afore-mention'd Inconveniences, their Blood being thin, and well temper'd with brisk and lively Spirits, such Flesh being salted as soon as it is cold, the Salt will greedily Penetrate it, and incorporate it self with the well-temper'd Blood and pure Spirits, so that it does hold the corrupt Phlegmy part of the Flesh captive, that the humidity thereof cannot turn to Putrifaction, until those brisk lively Spirits both in Flesh and Salt, be, through length of time, wasted or suffocated, which comes to pass in six, eight or twelve Months, more or less, according to the goodness of it and well ordering, and other Accidents, and then it will fall into corruption, and there is no recovery for it; but if the Salt had cleans'd and purg'd the Flesh from its gross humid parts, as some say it does, then such Flesh would have kept a longer time, as all other gross Bodies will, when the Sun and Elements have dry'd away and exhal'd the Phlegmy gross parts, and left remaining the more firm and Spiritous, which will continue sound and good many Years, as many sorts of *Corn, Fruits* and *Hay*, which are altogether as subject to Corruption as Flesh, when green and full of Phlegmy Juices, but their Putrifaction is not so loathsome, nor so offensive to Nature; neither will such things generate such pernicious *Vermin* as Flesh will, the matter in Flesh being grosser.

It was not without great Reason and Wisdom that the Ancients commanded that Flesh should be eaten sparingly, and that there should be a particular care not only taken about the good state of the Bodies of such Cattel, but also in the killing and preparing of it; the dressing and preparing of all other sorts of Food being left to every ones discretion. But the learned Prophet *Moses* was sensible that the common and frequent eating of Flesh was very dangerous, as to the health of the Body, and also of the Mind, if care
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and understanding be not used in the Preparations thereof; therefore he gave Laws and particular Directions for the ordering and preparing of Flesh, but no mention made of other Food; therefore *Flesh* in its best state, and otherwise well order'd, if much eaten, is apt to load the Body with gross Humours and evil Juices, but much more in the fore-mention'd seasons.

7thly, In this season all men do find themselves more *subject to Indispositions*, the Spirits dull and heavy, apt to faintness, and sooner wearied with Labour than at any other time; the Appetite not so quick and lively; therefore all sorts of People ought to have double the care, as to their Health, at this time, both in *Meats, Drinks and Labours*, also in *Quality and Quantity*; for Intemperances are not so dangerous in the *Winter* or *Spring*, Nature being then strong and able to bear, with less Prejudice: This is the time of the Year in which also most sorts of Cattel are subject to Sickness, as Sheep to the *Rot*, and other Cattel to *Murrains*. And do not almost the double Number of People sicken and die in this season? And is not the flesh of all sorts of Fowls in hot weather lean and poor, altho' they have more plenty of Food than in *Winter*? But it lies not in the Quantity of Food, but in the season of the Year, and the Weather; for all *Heat*, when it does exceed the *Medium*, evaporates and spends the Spirits, and then Nature does presently Languish, and the sweet Oyl in the Body turns (as it were) fower, so that there is a general weakness and fainty Indisposition in all Creatures, and their Flesh is render'd thereby the more unwholsom, and apt to breed Diseases in the Eaters thereof. If *Sobriety and Temperance* were observ'd, and other Circumstances belonging to Health, a little Physick would serve. But in this Age men may speak and write of *Temperance* until they are weary; for there is not one of an hundred that is willing to observe and conform to its safe and healthful Rules; though it cannot be deny'd, but that *It is one of the Principal things which puts a dlectable sweetness on all our other Enjoyments*: But few in Health consider these things, most being rather of an improving

proving and admiring than a Practising Temper, especially of those things they are not in Possession of; many men also slight and have no esteem for those things they do or may enjoy, letting go the substance, and eagerly Pursuing after *shadows*. But seeing that in this Intemperate Age most Persons do live irregular Lives, few or none being willing to observe the Rules of Health in their Meats, Drinks and Exercises, therefore it is convenient for the continuation of Health to take Proper *Purgative Medicines*, both at *Spring* and *Fall*, tho they are not sensible of any manifest Indisposition; by which means they may easily prevent the generation of matter; for when *Sickness* and *Distempers* haue invaded the Body, then it will be a difficult point to get such Medicines as are suitable to the Disease, and can by their Vertue cure them when the Spirits are wounded, and the Distempers and Obstructions in the Body haue gotten great power over *Nature* in such cases the best *Medicines* do often fail, most Diseases, being generated gradually, as the Intemperances are committed; for Nature ever hides the Evil Matter (whence Distempers do Proceed) as long as she is able; but when once the *Diseases* do manifest themselves with any kind of Violence, then there is danger at hand; most People being mistaken in Nature, for they generally attribute the cause of their Diseases to the least *Intemperance* or *taking Cold*, or the like; never considering how many Disorders and Intemperances they have formerly committed; every Act of Intemperance does in some degree obstruct Nature, and by degrees sows the seeds of *future Diseases*; not but that *outward Colds* and the like do hurt Nature, and oft-times awaken the matter which lies in the inward Parts, and bring it to manifestation; but on the contrary, when the inside is clean and free from Obstructions, and other Evils, the body doth then very rarely receive any injury by such outward Accidents; for Nature still endeavors to overcome and withstand the evil matter in the Body, and makes several *Effays* to throw such Disorders off, but if Irregularities in *Meats Drinks* and *Labours* be continued,

tinued, the Evil at last grows so great, that then Nature must bow: and Distempers take place. This is always to be noted, that if any Member or Part of the Body be weakened either by inward Obstructions or outward Accidents, as *Falls, Bruises, broken Bones, &c.* and the Person be guilty of any Intemperance or disorderly Living, the weak or hurt part first feels it, according to the old proverb, *The Weakest goes to the Wall.* It will be convenient, if any upon particular occasions be excessive in Meats and Drinks, to observe the following Rules, which they will find to be very profitable.

☞ *First*, After full Meals and excessive Draughts, see that they fast longer than their usual time ; this gives great advantage to the natural Heat, by which the digestive Faculty of the Stomach does by its secret attractive Power draw unto it self all superfluity and evil Juices that have been bred through Intemperance, digesting and throwing off all such matter, which might otherwise occasion Diseases ; for the action and natural heat of the Stomach is never idle, but has always its continual motion, and secret attraction, and *Hunger* is so powerful that it will draw the very *Flesh off the Bones*: Therefore fasting after immoderate eating and drinking, is a sure Remedy to prevent Diseases and Surfeits; drinking good store of *Water Gruel* made thin and boyl'd quick the following day, without any Ingredients in it, will cleanse the Stomach and help to cary off the gross matter and evil Juices which do Proceed from Repletion; if these Rules were observ'd by those that abound in *Meats and Drinks*, there would not be so many afflicted with the *Gout* in the Joynts and pains in the Limbs, *Swelling and Breaking-out* with so many *Mangy and Leprous Diseases*, which are chiefly occasion'd through *Intemperance* and want of *Exercises*: Likewise all Rich compounded Foods, which are often of disagreeing Natures, do not only destroy the Health, but do dull the edge of the Appetite, taking away the true Taste and Pleasure, which good Stomachs and sharp Appetites enjoy: It may be truly laid, *That the Intemperate Person is depriv'd of*
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all true and natural Pleasure ; for those that are continually accusom'd to *rich Compounded Foods*, and *strong Cordial Drinks*, as *Wine*, &c. by the frequent use of them they become rather burdensome than pleasant ; the same is to be understood of those that live an *idle soft Life*, their whole body is, as it were, indispos'd, their Members and Limbs often ake for want of Exercise, because they are weak ; also their Passages are furr'd and stopp'd, so that the Blood becomes thick and gross, and the natural Spirits impure ; such People are on every occasion apt to Sweat, being also subject to internal Heats, which do much disorder the whole Body ; but the ordinary sort of People, who are constrain'd to live on mean *simple Food* and *small Drink*, and to *labour hard*, do imagine that the greatest happiness in this World is to live an *idle Life*, and to have their *Tables daily furnish'd with variety of rich Food* and *strong Drinks* ; few of them considering, that the true pleasure of eating and drinking, is in having a *perfect Appetite*, and that without Labour no Man can be brisk and lively, either in Body or Spirit, which *Superfluity of rich Food, strong Drink* and *Idleness* doth destroy, because most of such things are unequal in their parts, and so beget Inequality ; also they are endu'd with too great Vertue, whence doth proceed too much nourishment, which is the foundation of most Diseases ; for this cause mean and simple Meats and Drinks are not only most grateful to Nature, but do best support the Body in perfect Health and Strength, far beyond all the richest compounded Flesh, Fish, and strong Drinks ; tho' all such things are and may be very useful now and then, being moderately us'd for the necessity of Nature, as the Scripture saith, *all God's Creatures are good, being receiv'd with Thanks giving* : Most Meats and Drinks, in their own Nature, are simple and innocent ; it is generally *Compositions* that make Meats and Drinks not only too Rich, but also Improper.

CHAP. VI.

Of *Waters, Ale, Beer and Tobacco*; to which is added the consideration of *Cloathing, Houses and Beds*, and what great Benefits arise from *Moderation and Temperance* in those things.

THE Element of *Water* is not inferior to any other of the Elements, neither is Nature wanting to work wonderfully thereby; there is so great a Necessity of *Water*, that without it no *Animal* can live, nor any *Herb* or *Plant* bring forth; for in it is the Seminary Virtue of all things, especially of *Animals*, whose Seed is manifestly Watrish. The Seeds also of all *Herbs* and *Plants*, although they are Earthy, must notwithstanding be rooted in moisture before they can be fruitful. The great and alluminated Prophet *Moses* tells us, that before the Creation, when the Earth was without Form, the Spirit of the Lord moved on the Face of the Waters; and in another place, that the *Plants* did not grow, because God had not caused it to Rain upon the Earth. Nay, so great is the Efficacy of this cleansing Element, that the spiritual Regeneration cannot be perform'd without it, as our Saviour Christ himself testify'd to *Nicodemus*; and very great have the Vertues of it been in Religious Worship in former Ages, among the Prophets and Wise Men in Expiations and Purifications. Innumerable are the Benefits, and so various the Uses thereof, both in the Generation, Nourishment and Increase of things, that some of the Wise Men have concluded, that *Water* was the beginning of all things, and first of all Elements, and the most Potent, because it hath the mastery over all the rest, for it swalloweth up the Earth, extinguishes Flames, ascends on high, and by a most wonderful divine Hand, and the stretching forth of the Clouds, challengeth the
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Heavens for its Throne, whence falling down in gentle Showers and refreshing Dews, as from Natures choicest Limbeck, impregnated with Cœlestial Vertues, it becomes the cause of all things that grow in the Earth.

Nor is there scarce any part of Nature more full of Wonders than these liquid Regions. *Josephus* tells us of a River near *Sina*, which runneth with a full Channel all the *Sabbath-Day*, and then on a sudden it ceaseth, as if the Spring were stopp'd, and all the six days you may pass over it dry-shod; but again on the seventh-day (no Man knowing the reason of it) the Waters return in abundance as before; wherefore the Inhabitants thereabouts call it the *Sabbath-days River*. The Gospel testifies of a *Sheep-Pool*, into which whosoever stepped first, after the Waters were troubled by the Angel, was made whole of whatsoever Disease he had.

Many secret and admirable Vertues the Creator hath endu'd this Element with, as in all Ages hath been manifested; for it being pure and clear in its own Nature, it is the only and alone thing by which all external things are purified, purg'd and cleans'd: But if it be adulterated or incorporated with any other Liquor or Juice, then it becomes less pure, and will not so well perform its Office, yet it may make them better and more useful. Though it be a vulgar Proverb—*As weak as Water*: Yet I must tell you, *Water* is more strong and sublime than most imagine, for it contains a most ravishing and excellent *Spirituos Balsamick Vertue*, whence proceeds that pure sweet refreshing Quality, whereby it hath Power by its innate Vertue to digest and purifie all sorts of Food: Also, in all Preparations it is so Innocent and Friendly that it dissipates the gross phlegmy Bodies, and preserves the more essential Parts and Vertues, and keeps the *Spirituos Parts* living.

It is not only the most plentiful and truly pleasant of all Drinks, but it supplies Nature with its friendly Moisture, and relieves Thirst beyond all other Liquors or Juices: It is so Simple, and endu'd with such Equality, that it insinuates its Vertue into all parts of the Body

in an insensible way ; it makes no Noise, nor causes any Tumults in the Brain, nor awakens any inequality in the Body, but imparts its meek Life as it were in silence.

And as *Bread* hath the first place of all Food, and may justly be call'd *Concord*, or a thing which God and his Hand made, Nature hath befriended with all the united good Vertues both of the *Vegetable* and *Animal* Kingdoms, and therefore no sort of Food is comparable thereunto, nor will gratifie Nature to that degree as it ought without the help and mixture of Bread ; tho yet it is not the strongest of all Foods, nor hath the greatest Nourishment, but it is the most equal in its parts, and stands nearest the Unity, for which cause it is so much desir'd, and justly esteem'd the *Staff of Life* ; and we are taught to Pray for all outward Accommodations needful for our Bodies under that significant denomination of *Our daily Bread*, it being, besides its own nutritive faculty, a proper Ingredient to qualifie the Inequality of most other sorts of Food, and is the Foundation to all good Nourishment : The like is to be understood of *Water*, that being the *Radix* of all moist Nourishment, which mixt or incorporated with any kind of Juices, renders them fit and profitable for Mankind.

Nay, (if we may fly our Contemplations to an higher pitch) there is a Sympathetical agreement, or some Analogy between this External Water and that *Internal*, of which our Saviour Christ told the Woman of *Samarita*, that if she did drink, she should never thirst : This Internal Super-essentials Water sustaineth every Being, and is the Radix and Life of the *outward Water*, which contains some Shadows of the secret Influences of the Water Internal ; for which reason the Prophets and good Men of old have frequently compar'd the one with the other, and express'd the one by the other, and also have made use of *Water* in Religious Mysteries, as a sign of Cleansing and Purifying the Soul from Sins, and for curing Diseases, &c. as the Scriptures do testifie.

Thus much I thought fit to say of *Water* in general, to stir up men to praise and admire the Goodness and Wi-

don of the *All-wise Creator*, for the manifold Uses, Vertues and Benefits wherewith he hath endu'd this Element. But now let us consider the several sorts of *Water*.

Of *Rain-Water* and its Nature.

I name this *Water* first, because for several Reasons it is the best of all, if not defil'd by Accidents, as by Tiles of Houses, or the Vessels 'tis kept in. For,

1st. It is a light pure thin *Water*.

2^{dly}. It is drawn up into the Clouds by the power and vertue of the sweet Influences of the Sun Beams.

3^{dly}. Being carried to and fro with the Clouds by God's divine power, it hath thereby had the greater benefit of Motion.

4^{thly}. 'Tis inda'd with wonderful Vertue from the Element of Air, and the sweet Influences of the Cœlestial Bodies, whereby it is made more Spirituous than other Waters, and of a fat unctious Quality, of a light friendly mild Nature and Operation, ∴ Thus it mollifies the harsh Earth, making it light and tender, and causes all Plants to multiply and grow far better than any Artificial Watrings can do; *Rain Water* being (among its other Vertues) like a Ferment or Leaven, that makes the hard compacted Earth more spirituous and penetrable, giving Life and Motion to all the *Vegetable* Kingdom.

5^{thly}. *Rain-Water* is not only exhal'd by the Beams of Heaven from the most clear and subtle Fountains, and impregnated with the Cœlestial Influences, but also is, as it were, *strain'd* with the Airy Motions and Winds, which fill it with a *Saline* and *Balsamick Vertue*, when it descends (like the Tears of a repenting Sinner) in gentle reviving Showers, that give Vertue and Power to all *Vegetables*, and restore the gasping parched Earth and languishing Nature to the briskness of the Spring and joys of Autumn.

6^{thly}. This is the *lightest* of all Waters, it cools and heats quickly; it oppresses not the Stomach, or any other

part of the Body, but passeth suddenly into the *Ureters*, having neither in Colour, Smell nor Taste any manifest Quality; it bindeth not the Belly as some other Waters do, and is the best to be us'd in all Physical Operations, if it be well receiv'd, and afterwards kept from defilement.

7thly. It is to be preferred before all other Waters in House-wifery, for it Boils all sorts of Meats better and sooner, and makes them easier of Concoction; as likewise it Brews and Washes to greater advantage than others.

Of River-Water.

This is next in Goodness, whose Original is *Fountain* or *Spring-Water*; and yet there is rarely any Spring-Water so good for common and general use at the Fountain-Head as in the River. For,

1st. *Rivers* or *running Waters* have great advantages by passing through various Soils and sorts of Earth, from whence it drains or sucks in a certain *Uctious Vertue* or *Saline Fatness*, which the surface of the Earth does plentifully contain, and from which *Vegetation* does chiefly proceed.

3dly. This sort of Water has the benefit of Motion, with the benevolent Influences of the Sun, and the Element of the Air, which purge it from its harsh earthy Qualities, and as it were open its Body, enduing it with a pure Spirituous, Airy and Balsamick Vertue, of a warming friendly Nature and Operation: This is the chief reason why *River-Water* is of a softer milder Nature, and will perform all Preparations in House-wifery to more advantages than Spring-Water taken from the Fountain-Head; for there most Waters retain a *Saturnine* earthy Quality, which the Influences of the Sun and Air, with the help of Motion do destroy.

3dly. The *New-River* that supplies *London*, is some of the best Water in *England* (except *Thames Water*) it being a cut or made River that runs on the Surface of the Earth for above twenty Miles, and is not fed or increased by hungry Springs, as many other Rivers are that run

through Vallies, which is their own Natural way, but Land-floods sometimes fall into it, which augment its Vertue and Goodness, for they are the richest of Waters, draining and sucking into themselves the fat *Saline Vertue* of the Earth: For this reason most Vallies that lie between the Hills are so fruitful; for the Waters that run off the Hills do wash or carry away the *Salintral Vertue* into them, and there it centers; and thus Hills come not to be so fruitful as Valleys or Plains, by reason of such disadvantages: Whereas on the contrary, do not Land-Floods, and the overflowing of Rivers, make Meadows fruitful from the same causes? For when the Waters retire and sink away, they leave behind them the *Saline* or *Spiritual Quality*, that does Muck such Ground, as tho' it had been over-spread with substantial *Dung*. And indeed the very same is to be understood when a Man dungs his Land, it is not altogether the gross substance or matter that enricheth the Land, but it is the before-mention'd fat *Saline Quality*, which the moisture of the Earth receives, and the Rains wash out of the *Dung*; for if you lay a Load of *Dung* in a heap, and let it lie a Week, two or three, and then remove it clean away from that place, and spread it thick in another place, yet that spot which the *Dung* lay on two or three Weeks will be more enrich'd than where the gross substance is spread; for the Earth, with the help of the Rains and Dews, suck'd into its self the *Salintral Vertue* of the *Dung*. Therefore in most Fields, where such heaps of *Dung* do lie for a while before they are spread, both the Grass and Corn is not only greener, but also much stronger, and more in quantity than in other places of the Field.

4^{thly}. *River-Water*, for the Reasons aforesaid, is better for Men and Beasts to drink of, than Springs or Pump-Water; it boyls all sorts of Herbs, Fish and Flesh better, and makes better and wholsomer Pottages; it brews Beer and Ale to more Advantage, both in Quality and Quantity, and washes all sorts of Linnen and Woollen with less Pains, Charge and Damage to the things. This

Water seems to be pretty equal in its parts, having no manifest Taste, but a certain friendly mild sweetness predominates; and there is as much difference between the Nature and Operation of *River Water* and *Pump* or *Well-Water*, as there is between *Beer* and *Ale*; and the Excellency of the latter above the former, I shall demonstrate in its proper place.

Of Spring, or Fountain-Water.

There are various sorts of this Water, some *Better*, some *Worse*, according to the Nature of the Earth it passes through: If Springs or Fountains proceed from a Chalky Earth, or some sorts of hot Sands, or run near the surface of the Earth, they are thereby endu'd with a meek soft friendly nature and operation, without any manifest harshness; but those that run in the deep Bowels of the Earth, and through cold hungry stony places, are more hard and *Saturnine*, neither so wholesome for Man or Beast to drink, nor to be us'd in *Housewifery*. But tho' it be thus at the Fountain-Head, yet if the same run long afterwards, through various Soils in the open Air, &c. it may become very good for all uses, as aforesaid.

And *Note*: Whereas some River-Water will look of a Wheyish whitish Colour, caused either by its long running without being fed by plenty of Springs, or else by Land-floods, yet in either case 'tis not the worse to be liked. but rather the better; for all such Water is of great vertue, of a very mild fat opening Quality, caused by the *Saline Vertue*; which People not understanding, do often refuse either to drink or use in *Housewifery*, calling it dirty muddy Water; whereas the whiter any Waters look, the better they are for most uses, especially when *Land-floods* shall be the occasion of it, as appears by the Instances of *Valleys* and *Meadows* thereby enricht, which I mention'd but now.

Of Pump or Well-Water.

These likewise are capable of several degrees, better or worse, according to the nature of the Earth from whence they arise; but they are generally of a cold hungry hard Nature, nothing so good as the former; and such Springs as lie deepest in the Bowels of the Earth, are of a lean *Saturnine* Quality, in comparison of that Water which runs near the surface, being depriv'd of that saline nature which irritates Vegetation; for most Earths, after you come two or three yards deep, are of a hard cold hungry Quality, and if a quantity of such Earth be expos'd to the open Elements and laid two or three foot thick, there will hardly any sort of Vegetable grow on it, until the Sun and Cœlestial Influences have endu'd it with a *Salnitral* Vertue; and as the Earth is, so is the Water, *viz.* of the same nature, *Cold* and *Hungry*.

2. Such Waters want the Cœlestial Influences and Air, nor have the benefit of Motion, or but in a very small degree; hence they are more unwholsom than the others before treated of, and generally bind the Body, and are subject to obstruct Nature, neither will they perform the like good Offices in *House-wifery*.

Of Ponds or Standing-Waters.

Such standing-Waters as are in a kind of springy Grounds are the best, but still much inferior to running-Waters, because they have not the benefit of Motion, nor the like advantage of passing through various Soils. Such Pools or Waters as are chiefly maintain'd by Rain or Land-floods are better or worse, according as the season is wet or dry; for in dry seasons they not only become thick and slimy, but awaken a gross fulsome *Saturnine Quality* in the muddy Earth, that suffocates the pure thin spirituous parts; so that such Waters become of a strong gross Earthy taste and Smell, which

which is altogether contrary to the Nature of Water, and such Waters are not wholesome for Men nor Beasts. Some *Husbandmen* do suppose these Waters to be very good for Cattel to drink, having no other reason but that they will rather drink them than others; which is no reason at all; for this came through Custom and Use, which makes any sort of Water familiar to nature; and those Cattle that are us'd to drink *Pond-Water*, will refuse better Water for that, for two Reasons; 1st. Because their Stomachs and Pallates are adulterated, and made familiar to it, so that they cannot distinguish the evil taste from the good; 2^{dly}. Because such *Pond-Waters* are of an hotter warmer Nature than others, and Cattle us'd to them will for that very cause refuse others, just as men that accustom themselves to warm Beer cannot drink cold without some trouble to the Mouth and Teeth, though cold Beer and Ale is warmer in operation, and will more cheer the Stomach, and make the Spirits more brisk than the hot, because no fermented Liquours, whether they be *Beer*, *Ale*, *Syder* or *Wine*, will admit of the heat of fires, without violence to the pure spirituous parts; they are so volatile, that they will presently evaporate; therefore warm Beer or Ale will sooner become flat than that which has not been warm'd; for when the spirituous parts are evaporated or suffocated, the sweet brisk Balsamic Vertue dyes.

But this hot sulphurous Quality in *Pond-Water*, which through custom most Cattle like, is of an evil nature and operation, because the spirituous vapours of the Air cannot so easily penetrate through its gross thicknes, whence it dulls the edge of the Appetite and Stomach, breeds gross thick Blood, often is the occasion of many Diseases, and very injurious to the Milk of Cows. Besides, do not Pools and standing-Waters generate various sorts of Vermin and Insects, which is caus'd through the Contraction of gross thick fulsom Matter for want of Motion, all which running Waters are not subject to.

But although Water be Natures common drink for Man as well as Beasts, yet since now a-days Men generally be-

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take themselves to other Liquors, we shall briefly treat of them likewise

Of *Ale*, and its Nature and Operation, as also of *Beer*.

Ale hath the first place of all Drinks made with Malt, and is of the greatest Antiquity: That Ale is best that is made after this manner :

1st. That the Liquor or Water that you put to your Malt be made boiling-hot, but not boyl, and then put it into your Mash-Tub or Vessel, and let it stand a little while before you put your Malt to it, which will somewhat moderate the fierce heat of the Water, thereby rendering it more capable to receive the Vertues and sweet Quality of the Malt, which violent hot Water will not do so well; for it doth not only hurt the *pure Spirituous Parts* of the Malt, but will fix or harden the Malt, so that the Sweetness and good Vertues will not so easily give it self forth into the Water; also, if you put the Malt into the Water very hot, then it will *Tinge*, or cause the Wort to become of a red Martial Colour; but on the contrary, the cooler the Water is when you put in the Malt, the Paler or more Venerial will the Colour of your Wort be, which is the best Colour of the two; for all Ale that does look Clear and White is to be preferred before that which hath a high Martial Red Colour: And in some parts of *England* there is such Ale made, which is much liked; but this commendable White Colour depends also upon the well making of the Malt, *viz.* in the Fewel and degrees of the Fire they dry or fix it with; for if the Heat be too strong or fierce, or if the egress or regrefs of the Air be hinder'd, or any other Accident happen of the like nature, then such Malt will make Ale and Beer to look of a Reddish Martial Colour, which is not to be commended, though some ignorantly cry it up; For the predominant Quality in all sorts of Corn stands in the White, and all the *pure Water* and *sweet Body* of it proceeds from

the predominant Quality of *Venus*; therefore the more gentle, mild and natural the Preparation is from the beginning to the end, the more wholsom and Balsamick will the Ale be: If the Malt be dryed with too hot or fierce a Fire, whence the Colour happens to the Ale, it shews Violence is done to the essential Spirits, which also happens in Brewing when the Malt is put to the Water too hot, or by overmuch boyling of the Wort, which is not commendable in Ale; for good Ale may be made with little or no boyling; and indeed there is not much reason for the much boyling of any sort of Drink made of Malt, except you design to keep it a great while: For the boyling of Ale doth cause a too great Evaporation of the *Volatile Spirit* and *Balsamick Vertues*, which will not endure the harsh Fire; for this cause strong Wort will wast and evaporate as much in quantity in one Hour, as Small shall in three, and more. Besides, boyling these Liquors destroys their mild gentle cleansing Qualities, and fixes them, making them hotter and fiercer in Operation; for the more you evaporate or destroy the *sweet Body* of any thing, the stronger and fiercer the Original Qualities become, and appear more external; but so long as the *pure Volatile Spirit* and *sweet Balsamick Body* predominates, the strong fiery Original Spirit of *Saturn* and *Mars* lies as it were hid; and seeing all the friendly and wholsom Vertues of Ale reside in the *sweet Body*, you ought not to destroy that by over much boyling.

Nay, I will add, that the best and most wholsom Ale may be made, and not boyl'd at all, as some in this Nation do, which does but wast it in Quantity, and make it worse in Quality, so that it becomes hotter in Operation, and a friend to the generation of the Stone. Every one knows, or may know by experience, that Beer heats the Body more than Ale; the reason is, the *Balsamick Vertues* in Beer are in part destroy'd by boyling, so that it becomes more like a *Spirit*, and therefore it will keep longer; and because of its lasting, most People imagin it the best, which is a great mistake; for they might as well say, that

the best Sack drawn off by Distillation into a Spirit, is better to drink than the Sack was; whereas I think the contrary is known to every body of common sense: The nearer you bring any thing to its Original, by destroying the *balsamick Vertues* and *milde Qualities* or *vegetative Vertue*, the longer that thing will keep sound; this is manifest in all Spirits drawn from any *Wines* or other *balsamick Liquors*; for this reason, Beer that is boyl'd most, will longest keep from turning sour or flat; but still, this is no Argument that is therefore the best and wholesomest; for the predominant Quality in all strong Beer, especially if it be kept to be stale, is of a fierce harsh *Martial* and *Saturnine* Heat, of a hard greedy Nature, which infects the blood with fretting eating Humours, very prejudicial to Health; also, it generates the Stone, not so much from the Hops (which many accuse as the chief cause) but for that the pure sweet body is in so great a measure destroy'd in the boyling it to such an height that it might keep; not but that the Hops do help to heat the body, and cause the Stone and other Diseases, but not purely and meerly as they are Hops; but this comes to pass from the Preparation. For Hops in their own Nature have no such operation to cause the Stone, but altogether the contrary; for Hops are of an opening cleansing Nature, and they powerfully purge by Urine, and make excellent Medicines against the Stone and Dropsical Diseases; but all their natural medicinal Vertues are destroyed in their being boyl'd in the Beer, and then there remains in them chiefly the *Martial* harsh fiery Property, which helps to preserve the Beer from growing flat or eager, but it augments its heat, and makes it of a harsher operation: And as the boyling of Ale destroys the sweet cleansing purging Quality, and causes it to evaporate; just so it does by Hops, and so much the more, because in them the volatile Spirit stands as it were external; for the Sun and Elements have exhal'd the gross Phlegmy substance, and thereby sets the spirituous at liberty, only being close stuff'd into bags, preserves them from evaporating whilst there
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they continue; but as soon as they come into the fierce boyling Liquor or Wort, these essential Vertues and good Qualities are destroy'd and flee away; but still there remains the original strong bitter Quality, which cannot be destroy'd by boyling, except they be annihilated, for it is the Root of its Life. Now this bitter Quality in Hops is of a harsh astringent Nature and very hot, as the original Spirit in all things is. For this cause all Beer that is boyl'd much, and hath store of Hops in it, will keep a long time; but then it heats the body and causes the Stone, if it find matter to work upon, and several other Infirmities, so that 'tis no ways to be accounted so good as Ale.

For Ale is a very excellent sort of Drink, if well order'd; and as the predominant Quality in Beer is *Martial* and *Saturnine*, Hot and Fierce, so on the contrary, that in Ale is *Solar* and *Venerial*, viz. Sweet and Balsamick, indu'd with a milk soft friendly Nature and gentle operation; it sweetens the blood, opens the body and purges by Urine. Hops are very wholsome to be put into Ale in a small Quantity, but they ought not to be boyl'd; but thus you may do it, fill your Copper or Vessel you use for that purpose with your Wort, make it boyling hot, then take what Quantity of Hops you please, and infuse them about half an hour, and then strain them out, not letting it boyl at all, and then for certain you have all the Vertues of the Hops that are proper for the Body; for the Wort will extract and receive the pure *spiritous Parts* and *balsamick Vertues* of the Hops, in as little or less time than the hot Liquor did the sweet Quality of the Malt, in the Mash-Tub: There is the very same cause and reason for the one as for the other.

Likewise, the Ale ought to be thoroughly wrought or fermented, that thereby it may be cleansed from its *Yeasty* substance, which most Ale in *London* is clogg'd with, which makes it grow sour in a few days; and besides, before 'tis sour it fouls the Body, and sends dull dark Fumes into the Head, palls and flattens the edge of Appetite,

Appetite, and disorders the Stomach. But none of these Inconveniences happen when Ale is well brew'd, and has wrought as it should do, wherein special care is to be taken, that it be not set to working whilst the Wort is too hot, for that causes too violent a motion, which weakens the original Heat, suffocates and wounds the pure Spirit, which some call *fretting*; and this does in some degree destroy the *balsamick* or *sweet Body*; and whenever it happens, or that your Drink works too much or too furiously, be it *Ale* or *Beer*, it will not keep, but turn sour or eager sooner than the other that is put to work in such a degree of heat as it will but just move or ferment gently and mildly; for if your Wort be put a working before the fiery heat or sulphurous Vapours be extinguish'd, which are of a contrary Nature to the genuine natural Heat of the Wort, as containing the fierce Spirits of the Fire, then presently the balsamick body is wounded, and turns sour sooner or later, according to the degree of the motion; for this fierce motion or working wastes the pure *spirituous Balsam*, and awakens the original of *Saturn* and *Mars*, viz. an alstringent Eagerness, or sour hard Quality, that would not have been manifested, if this irregular Motion had not excited it.

On the other side, the *Wort* ought not to be *cold*, for then the spirituous Quality becomes (as it were) flat, for the Heat that proceeds from Fire, and remains in such Liquor, is a great Quickener and Awakner of all the Properties, and of good use in this respect, provided it be not too fierce. And further note, That all *stale hard Beer*, whether strong or small, is more or less injurious to most mens Health, especially those whose Natures are subject to breed the *Stone* and *Gravel*,

Of Small Beer.

There are generally great Errors committed in brewing *Small-Beer*, viz. most *House-Wives* and some *Brewers*, let their first Liquor stand too long in the Mash Tub with
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the Malt, that is to say, an hour and a half or two hours, which stirs up and awakens a fulsome sour and keen Quality, which would be prevented, if it stood but one hour: And this is not only injurious to the *Ale*, or best drink, but hurts and spoils the *Small-Beer* that comes afterwards; for if once the original gross keen Qualities be awaken'd, there is no Charm to lay them again, no Remedy, or Art can help, but all such *Small Beer* will prove not only ungreateful to the Palate and Stomach, but breeds bad Blood, causing sharp salt Humors, which help to increase that general Disease call'd *The Scurvy*. And except *Beer* and *Ale* be every way well prepared, *Water* is a far better Drink, and more wholesom; for all *Small Beer* made after the vertue of the Malt is washed out, is of a weak fainty sour Quality, and very injurious; for the first and second Liquors having drained and carried away all the sweet friendly vertues, what remain is a meer loathing to Nature, only many are used to such Drinks, so that they cannot well distinguish the evil Natures and Tastes thereof.

To mend the defect of this gross fulsome small Wort, many will boyl it a long time with those Dregs of *Hops* that have been once or twice boyl'd before in the *Ale* or *strong Beer*, whereby there is not the least wholesom vertue left in them but only the strong gross astringent bitter Quality; so that in such *Small Beer* (as if People studied to do their Bodies a mischief) there is a concurrence of evil Juices, which, if you set Custom aside, are an Abomination to Nature.

It is therefore to be noted, That those that will boyl *Hops* in *Beer* or *Ale*, ought not to boyl them more than once, that is in one Furnace of liquor or wort, but infusing of *Hops* in boyling-hot Wort (but not actually boyling) half an hour, or an hour at most, is far the better way, except you brew *Beer* for a long Voyage at Sea. But as for those that have no such necessity, but may brew when they please, there is no reason (if Health, and true natural vertues of Drinks be consulted) that *Beer* should be kept purposely till tis stale, and then drunk; for since the Custom of
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brewing Beer in *England*, which is not much more then two hundred years, and keep it till it be stale, Experience shews us, that many Diseases have thereby been occasion'd, which hardly had any being before. For no Drinks or Liquors that are prepar'd by fire can be made to keep a long time without hurt to the balsamick and sweet Body. Therefore all stale hard Beer, be it strong or small, is neither so good to preserve Nature, nor yet so pleasant, (except custom to a depraved Pallat render it so) as *mild Beer*, especially as *mild Ale*, well brewed and wrought, that it become and is free from that yeasty Quality (so loathsom, that even Nature spues it out, which the Ale in *London*, and many other places in *England* is subject to.) I say, when *mild Ale* is thus well qualified, there is no Drink made of Malt so wholsom, pleasant and proper to preserve Health as that,

It is a great Custom and general Fashion now a-days, to *bottle Ale*; but the same was never invented by any true *Naturalist* that understood the inside of things. For tho' Ale be never so well wrought or fermented in the *Barrel*, yet the *Botling* of it puts it on a new motion and fermentation, which wounds the pure *Spirits* and *Balsamick Body*; therefore such Ale out of *Bottles* will drink more cold and brisk, but not so sweet and mild as the same Ale out of a Cask, that is of a proper Age: Besides, the *Bottle* tinges or gives it a cold hard Quality, which is the nature of Glass and Stone, and being the Quantity is so small, the cold *Saturnine* Nature of the *Bottle* has the greater Power to tincture the Liquor with its Quality. Furthermore, all such *Bottle Drinks* are infected with a yeasty furious foaming matter, which no *Barrel-Ale* is guilty of. This is chiefly caused by the second motion or fermentation; and this yeasty substance being then excited, and finding no vent as it hath in *Barrels*, (which are always open at bungs when the Drink works) but here being confin'd, and without any evacuation, it grows mad and furious, so that presently it awakens the internal keen harsh Properties of Nature, which keep it (as it were) in a continual motion and fermentation;

tation; and those cold keen original Qualities do in some degree devour the sweet *balsamick Body*, and cause it to become more cold, sharp and hungry, than the same *Ale* in *Barrels*, and also indue it with a more flatuous Windy Nature; for which Reasons *Bottle-Ale* or *Beer* is not so good nor wholsom as that drawn out of the *Barrel* or *Hogshead*; and the chief thing that can be said for *Bottle-Ale* or *Beer*, is, that it will keep longer than that in *Barrels*, which is caus'd by its being kept, as it were, in continual motion or fermentation.

Of Tobacco.

Tobacco is an Herb of *Mars* and *Saturn*; from the first it derives its hot tart Quality, and owes its strong fulsome poysonous Nature to the latter. It makes a most excellent Oyntment, and is much safer being applied outwardly, than inwardly taken. 'Tis one of Nature's Extrems, and there is no way known or Preparation found out that can destroy its poysonous Qualities, or reconcile and make it friendly to mans Nature, but only the continual use and custom of taking it; for this cause at the first taking, it disagrees with all sorts of Complexions with some more, and others less, according to the degree of Antipathy it bears to each mans peculiar Nature, having a nearer affinity to some than others.

It being extream hot in Operation, 'tis therefore good taken in Pipes, against all cold windy and Phlegmatick Humours, but the constant and common whiffing it, does not only destroy and render invalid all its Physical Vertues, but heats and drys up Nature, and powerfully consumes the *Radical Moisture*, causing most that use it to spit up the moist matter, which ought not to be drawn out of the Stomach by such forcible Attractious; it being a general mistake for People to think that the more thin phlegmy matter they spit up, the better 'tis for them, when in truth 'tis altogether the contrary; for if the healthiest and soundest of men take *Tobacco*,

bacco, it will cause as great Evacuations and spittings in them, as in the most unhealthy; for this cause the much taking of it dulls the Stomach, and takes away the edge of the Appetite; whatever matter is superfluous in the Stomach, Nature will expel by vertue and power of the inward Heat, if Temperance be observ'd; but the constant taking of *Tobacco* is nothing else but the constant taking of Physick, though through Custom and Use the same (as likewise the highest Poysons) may be made familiar to Nature. For Man (as we have already told you) is a little World, and in him are contain'd all the Properties and Qualities of the great World, as well of *Poysons* as of *Vertues*. The nature of Man hath Affinity more or less with all things, else Custom could never cause such poysonous things to become agreeable; yet ought not any to imagin the common use of such extremes to be more proper or profitable unto their Health, because by violence to Nature at first, and continual practice afterwards, they can better endure them, and they seem more agreeable than they did at first.

I doubt not but some may find benefit by taking *Tobacco* in Pipes, but then there must not be a constant taking of it; for then the *Physical Vertue* will not continue; for by habit and use such things become like common Food in the Stomach. Most People that smoke *Tobacco*, in the beginning forc'd Nature, and made her bow to their Inclinations, not for any Distemper, but of a vain wanton Humour, because of late 'tis grown the fashion, and many Thousands have strain'd and hurt their Health, and brought many Inconveniencies upon themselves, meerly to follow this *brutish Mode*. Some others there are, who first learnt to take it for some manifest Distemper, which have so far been excusable (tho' yet not one of an hundred of this sort have found it a Remedy;) for tho' *Tobacco* hath been of so universal an use, yet 'tis no *Universal Medicine*. Indeed it hath and is indu'd with its particular *Physical Vertues*, as all other Herbs are, and when 'tis properly apply'd, and meets with such Diseases,

Diseases, then it proves effectual, otherwise not : there is as much reason that any other *Physical Herb* should be made universal as this, but few Men hearken to Reason ; for most (like *Brutes*) are carry'd away by Custom, and look on the Multitude, and make their uncircumcis'd ways their Rules, childishly saying, *Sure if there were not many excellent Vertues and Benefits to be found in the use of such things, as the common taking of Tobacco, (viz. five, six, ten or twenty Pipes a day, and as much strong Drink in one day, as might well sustain five or six Men a Week) such abundance of Wise and Learned Men would never practise the same ; for (say they) we see our Physicians and Apothecaries, and the best of our Gentry, such as have been bred in the Universities and Inns of Court. [But it had been much better they had been of that most excellent Imployment Jacob's Sons were of, tho' now despis'd.] Nay, some of our Reverend Divines themselves will smoke as intemperately as any of the Vulgar. But all this is still but a Fool's Argument, to do a thing because he sees others to do it, tho' Reason and Experience tells him, 'tis prejudicial.*

It is not above 60 or 70 years ago, since that only *Gentlemen*, and but a few of those took *Tobacco*, and then so moderately, that one Pipe would serve four or five, for they handed it from one to another (and it seems were then so honest, as not to fear infecting one another with any *French Contagion*) but now every Plow-man has his Pipe to himself. In former days *Canary* was chiefly sold by the Apothecaries, and perhaps then when Adulteration was not so much in fashion, might be the best Cordial in their Shop. The name and use of *Brandy* was not known till of late ; but now the excess of all these things is become almost general amongst all sorts of People, even amongst those that count themselves most sober and Religious, and who should set Examples of Temperance to others, it not being esteem'd any sin to smoke 2, 3 or 4 Pipes of *Tobacco* at a sitting, and Carrouze strong Drink, *Brandy, Wine*, and the like, in perfect Health, and when need or nature doth not require such things ; and yet think all's well, if they can but follow their outward

Occasions, and keep themselves from being Drunk, they never regard it, tho' one of them do destroy of Gods good Creatures as much in one day, both in Value, Quantity and Quality as would suffice five or six. Still, I say, all this is not recon'd any sin amongst many thousands of those counted sober People; the common custom and frequent use of these Intemperances hides the Evil of them, which few consider, or if they do, yet they are asham'd to follow the pure dictates of Wisdom, for fear of displeasing or being hooted at by the frantick Rabble, who gaze, laugh and rail at all that will not run with them to the same Excess of Riot. There is scarce any thing in the World that has so much deprav'd and depriv'd man of his understanding, and led him aside from the simple innocent ways of God and Nature, since his original fall, as *Custom* and the *Example of the Crowd*. As in the government and ordering of Families, if the good man of the House say to his Wife, *It will be best for us to order the Affairs of our House so and so*——Yes (presently she answers) *it is true; but then what will People say of us? How strangely will they talk? And what a base Report we shall give occasion to be raised of us? If we do only those things that are proper and necessary to preserve the Health of our Bodies and Minds, How many stinging sneaking Names will they call us, &c?* And by this learned Lecture the silly man is over-perswaded to continue on his old rode of *Excess* and *Superfluity*, to the Displeasure of God, Injury of Nature, Prejudice of his Families Health, bad Example to his Children, and impairing of his Estate; and all this meerly to avoid the *Chat* and *censorious Tattle* of a few *Gossips*, the wagging of whose tongues is no more to be valu'd by any Wise Man, than the *Chattering of Magpies*, or the *buz of Flies* in Autumn.

Nothing is more manifest than that there is not one of many Thousands that is guided by his own Mind, Wisdom or Reason, but the common Custom carries the day; few ever stand to dispute whether it be good or bad, *Is it a Custom, the Fashion, all the Mode?* If it be, there is no scruple to be made. The unlawful use of Tobacco, Brandy,
Wine,

Wine, &c. and the Intemperance therein, is cloaked over by the wicked Custom of the Multitude. Would not any indifferent body hold it a sin and a high shame for a Man or a Woman to sit sotting and smoaking ten or twenty Pipes of *Tobacco* in a day, making the whole House stink an hundred fold worse than the *Saturnine* Smoke of Chimnies, and spitting and spawling as though he had taken a fluxing Potion, and continually spitting it up again, as if his Chaps had found the perpetual Motion; Would not, I say, all this seem most Abominable, and be counted a very great Evil and Intemperance, if it were not a Custom? The very same is to be understood in many other things. Which evil Customs and Habits all sober well-minded People ought to refrain and cast from them, and look upon them no otherwise than as Inventions and Snares laid by evil Angels to inthrall and in-snare mankind, that he may keep them in Darknes, and that by such their following those evil Customs, they may be always rendr'd uncapable of understanding God or his own Nature.

How much precious time do Men spend in smoaking *Tobacco*, dosing and stupifying their Senses? And how many through such neglect of time, and the Expences, which this smoaking generally draws with it, have half starv'd their poor Families, and involved themselves in many Mischiefs and Inconveniences? But to proceed to particulars.

Tobacco does generally disagree most with the *Cholerick* and *Sanguine* Complexion'd People, being an utter Enemy to their Nature; the taking of it in Pipes doth over-heat their Bodies, the Fumes and Smoke thereof do too violently penetrate and awaken the *Center*, which alwayes sets Nature into an unequal motion; for the sulphurous Fumes penetrate too furiously, which does powerfully stir up and awaken the Element of Water, the attractive and poysonous hot Qualities of *Saturn* and *Mars* being so strong in *Tobacco*, that rarely any can take it without much Spitting, which is Injurious to most sorts of People, except some cold *Melancholy* or gross *Phlegmatick*.

matick Complexions, who through cold windy Distempers, and watry gross Humours, want Evacuations; to such it oft-times proves profitable, if not taken too frequently, but as it were in a Physical way. But for others, that are in perfect Health, and especially for the *Sanguine*, or *Cholerick* Complexions, it very rarely (if ever) proves beneficial; for it dries up and exhales that most *pleasant moist Liquor*, and forcibly draws it from all parts of the Body, and casts it forth by its poysonous Fumes; and so the Body being depriv'd of what should keep it in Temperature, and cool all the inward parts and Vessels, and sharpen the Appetite, becomes all over hot and dry, the Appetite dull, the Stomach out of tune, and great drought or desire to drink follows; and hence it is that the *Pot* and the *Pipe* are inseparable Companions, and still the *strongest Drinks* are desir'd by all Smokers, for *Small* will not make Nature restitution for her losses; for every extream begets its Likeness, and after too great Evacuations there must be Supplies.

I dare from Reason and the Testimony of Experience affirm, that 'tis absurd, and against Nature, for either young People, or any others that are in perfect Health, to practise the common Smoaking of *Tobacco*, it being an Herb endu'd with extream Qualities; and all such things ought to be cautiously taken into the Body. I would have every one consider the possibility of Nature in all such unequal things, especially those whose predominant Quality stands in the high Poysons, and to observe the Nature and Operation of each thing, and then they will certainly find the truth of what is mention'd before.

Let us take an Example in *strong Drinks* and *Wine*: The predominant Quality there is a certain Spiritual Heat, and as soon as a Man hath drunk them, he presently feels his Internal Heat or Spirits to be rais'd, or awakened above and beyond its proper degree, if any quantity be drunk, during the time of its operation, but afterwards it leaves Nature with fewer Spirits than it found in her; for all Meats and Drinks, and whatsoever else goes into the Body, that is unequal in its parts, does

too violently awaken or kindle the *Central Heats*, and raise them from their several *Centers*, and brings Nature into an unequal Operation, consumes the *Radical Moisture*, and as it were burns up the *sweet Oyl*, and evaporates the *pure Spirits*; for this cause, after the operation of such unequal things, most People are possess'd with an heavy Dulness and Indisposition, Fumes and Vapours besieging the Crown, the Senses stupify'd or disorder'd, the Stomach and Appetite furr'd and dull'd. By which effects all Men may be sensible that Nature does perfectly hate all Extreams and Inequality: But on the contrary, if Meats or Drinks be of a simple or middle Nature, and there be in them no manifest Quality predominant, then they gently insinuate their Vertues into all parts of the Body, administering both dry and moist Nourishment, and with silence and concord support the Body in Health.

The Vertue of *Tobacco* taken in Pipes, is extracted from the Smoke thereof; now Smoke is unusual to Nature, and a fulsom Steem or Vapour full of dark *Sulpherous Saturnal* Excrements, which the Fire and Light casts forth as an abomination, being void of all real Vertue; it contains a gross Humidity, and a fierce keen Quality, very pernicious to the pure Spirits: For Smoke proceeds from the poysonous Juices and Liquor, which the Fire and Air separates and casts forth, it being a thing that all People endeavour to avoid; and how inimical it is to Nature, is further manifested by that black fatty Substance which it leaves behind it, and by its destroying Vegetation; for it contains two Poysonous Qualities, a strong Bitter one from *Mars*, and a fulsom Astringent one from *Saturn*; its black Colour shews that its predominant Quality is from the venomous Center of *Saturn*, and hence when *Tobacco* is burn'd, it sends forth a strong fulsom scent or smell, offensive to most that are not us'd to it; nay, do not the very Breaths of those that take *Tobacco* perfectly stink? And does not the smoking of it so defile the common Air, that a Man may know where one hath been that takes *Tobacco*, they leave such a fo-

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tid Vapour behind them? Do not all or most of our *English* Herbs, when burn'd, send forth a far better Scent or Fume than *Tobacco* does? And I am sure many of 'em would not only be less offensive, but produce better effects, as to the Cure of Diseases.

When any Herb, Wood, or other thing is set on Fire, you may presently perceive by the scent what Quality was therein predominant, for the Fire powerfully awakens all the hidden Qualities, which could not be perceiv'd whilst the thing remain'd intire. If the chief quality of the Herb, or thing burnt, stand in the friendly Nature, then it sends forth, and is manifested by two Qualities, viz. a most pleasant sweet Smell or Vapour, chearing and delightful to the Senses, and also it sends forth a burthensom Fume or Vapour, which incorporates it self with the Air, and flies away in a Smoke or Steem, which is from the poysonous Root, the Original of every Life: But on the contrary, if you burn any Herb or other thing, the predominant Quality whereof stands in the *Martial* or *Saturnine* Poysons, then all such things send forth also two Qualities, viz. a very unpleasant Scent or Fume, offensive and burthensom to Nature, dulling the pure Spirits, and as it were suffocating the pleasant Vapours of the Air; and also it sends forth a gross humid poysonous matter, that incorporates it self with the thickest part of the Air, and evaporates in a *Saturnine* Smoke; for if there lie hid any Vertue or Vice in any thing, Fire will unlock all the Gates and discover it; and if there be any *Aromatick* or *Balsamick* Vertue in the *Herbs* or *Vegetables* so burnt, it will appear, by sending forth odoriferous and pleasant Smells: As on the contrary, ill Smells are an evident Testimony of *Saturnine* and *Martial* Poysons being predominant, which is the very nature of *Tobacco*, and therefore not to be so wantonly us'd as commonly it is.

Lastly, I would not have People imagin that there is the more Vertue in *Tobacco*, because the Fumes and Smoke of it will open the Body; and loosen the *Felly*, for it is the nature of all Smoke to open, and being of a fierce keen

penetrating quality that arises from the Original Poysons in Nature, whence it has also a sharp fierce humid quality that is exceeding offensive to the Eyes, like the Fumes that Onions send forth when cut. And we must likewise note, that when *Tobacco* was first brought into *England*, it was ten-fold more offensive to the Takers thereof than it is now, because their Fore-Fathers were not acquainted with the use of it, so that they could not entail any desire of it on their Posterity: For the Children that are begot by Persons, that have accustom'd themselves to the common use of these unnatural things, contract a kind of unsensible Affinity with such things, as proceeding from the like matter and Essences, so that thereby there are Foundations laid for Inclinations towards the use of them: The same is to be understood in other things, as those whose Parents live much on *Flesh* or *Fish*, do lay such Foundations for an Inclination thereunto in the very Radix of their Children, that it would prove a very *difficult* thing for them to refrain there-from.

So that every succeeding Age doth more easily and familiarly, and with the less difficulty receive these evil Customs and Habits, till in time they become almost *Natural*, and thence humane Nature in general becomes weaker and decay'd, and Diseases come into the World with Children, as part of their Essence, and *Scurveys* and other Diseases grow almost Universal, and all this for want of Temperance and Discretion in their Progenitors: A sad *Inheritance* to leave our Off-spring, when we bequeath them our *Follies*, and intail upon them *Miseries* that are but the just Punishments and natural Consequences of them.

Of Clothing, Bedding, &c.

As Moderation, and a frugal Restraint, free from Superfluity or Delicacy in *Clothes, Bedding, &c.* does much conduce to the Health of the Body, as well as of the Mind (which is observ'd but by a few) so all *over-warm Cloathing, soft Feather-Beds*, and *close Houses*, render Nature so nicely tender, that upon every small Accident, the Body is subject to various Injuries. *First*, such usage makes all the external

external parts so obnoxious, that every little *Cold* penetrates and seizes the Body, which being by these means obstructed, there follows *Coughs, Wheezings, Shortness of Breath*, and innumerable other Inconveniencies.

2dly, It opens the Pores, by which there is an evaporation of the heat and spirits, causing a hot faintness to attend the whole Body; it hurts also the *digestive Faculty* of the Stomach, dulls the edge and sharpness of the Appetite, causes Sweating and a general weariness in the whole Body, and disables it to perform all its Labours and Exercises. The cause of so great Inconveniencies proceeds from *warm Clothes*, &c. which hinder the most friendly Element the Air from penetrating the body, whereby the Spirits become weak and fainty: For as nothing hurts the Body more than hot sulphurous Airs, so there can be nothing that does more cheer and refresh the Spirits than cold pleasant Airs, which is known by every mans Experience.

3dly, *Warm and close Houses*, &c. are attended with these evil Effects; the Air which is the Life of the Spirit, is hindr'd from having its free egress and regress, by the close drawing of the *Window-Shutters, Hangings and Curtains*, which suffocates the pure volatile spirit of the Air, benums and stupifies the Senses, and causes an Indisposition from external heat to possess the whole Body; besides it is pernicious to the vital Spirits, dulls the Appetite, weakens the Stomach, and depraves the senses of Tasting, and the digestive Faculty.

4thly, *Soft and Warm Beds* with *Curtains* drawn before the *Windows* and about the *Beds*, produce these following bad Consequences, both to the *body* and *mind*; the Air being, as it were, pen'd up, becomes hot and sulphurous, because the pure thin vapours and spirits thereof are suffocated, and so consequently must needs be very injurious to them that lie thus in their Beds: Moreover, the Air cannot penetrate the Body; and so being destitute of Motion, the Stomach and natural Heat is depriv'd of its free operation; and this is the Reason that *Suppers* are not so well digested, but oft-times become Noxious, causing an unnatural kind
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of Sleep, creating an Aptitude in the external parts to glow with a burning and unnatural kind of Heat: this ill custom is too frequently us'd by those who are sick, but especially those that lie in *Child-bed*, to whom often the consequence is more dangerous: The Chambers of most sick People are kept so very close, that it will disorder a Healthy Person to continue there three or four hours; and if so, what detriment then do you think must of necessity attend the sick, by reason of such hot sulphurous Airs? And indeed, considering how low and weak their Spirits are, nothing can be more hurtful to them than this is, under these Circumstances. For these pure thin vapours and spirits being destroy'd by those sulphurous ones, the poysonous and deadly Vapours are stirr'd up, which have a powerful influence upon the Body, by way of *simile*, and wound the pure Spirits in the Body, causing an unnatural Heat in all the external parts, with a fainty kind of weakness. This becomes as offensive as the Heat and Air which proceeds from *Charcoal*, and is of the same nature and operation; for in the making of *Charcoal*, the pure Spirits in the wood, which is its true Life, or that sweet Water or Oyl, whence the Light hath its bright shining Quality, is suffocated, and in a manner destroy'd; for the Spirits are the Life of the Oyl, and the Oyl is the house and pleasant habitation of the Spirits; and in all Preparations where the one is destroy'd, the other dieth, as in this of making of *Wood* into *Charcoal*, where both the pleasant Qualities are destroy'd, the free Influences of the Air being hinder'd, the Spirits and Oyl, which are of a friendly nature and operation, become thereby suffocated. The fire that *Wood* sends forth has a bright shining Light, its heat is friendly and refreshing; but *Charcoal*, tho' it has the same Foundation, and is *Wood* in the original, yet these two friendly Qualities being destroy'd and suffocated in the making thereof, it comes to be of another nature and operation, as if it had not been *Wood*. For these Reasons *Charcoal* will not flame nor give a bright light, but its flames are of a sulphurous Colour; for having lost its Moderator or friendly Life, the original Poysons take place, and its Fire becomes much stronger than

than that of *Wood*, and the heat and fumes thereof burdensom to the pure Spirits of those that are near such Fires; the dark wrathful Vapours do awaken their *simile* in the Body. If this were rightly understood by a delicate sort of People in the World, I am perswaded they would not fear every small *blast of wind*, neither would they deprive themselves of the most pleasant and benign Influences of the Air, which keeps the essential Spirits living in every Creature, and is indeed the excellent support of the *whole nature* of all *Beings*, giving to them Life and Vigour. And therefore you *dainty Dames* that are so nice, that you will not endure this pleasant Element to blow upon you, unless it be in a hot and sulphurous day, in which it has not half that power and vertue that it has in cooler Weather; you, I say, who are so Curious, do but consider a little seriously what is said, and your own experience may convince you, that there is nothing better than pure and clear Airs to cheer and comfort Nature, and to make the Spirits brisk and lively: Are there any more healthy than those whose Employments and Exercises are in the open Air? Are there any who can endure Labour with less Prejudice? Are there any who are generally more Robust? Any that have better and sharper Appetites than they? Likewise, those that use the Country-Air much, enjoy, in a great measure, the above-mention'd advantages; It will be very convenient then to use a *Medium* in reference to *Clothes*, *Houses* and *Beds*; and of the two, *Coolness* is much safer (from ones Birth to the Grave) than *Heat*, both inwardly and outwardly. Pleasant and gentle Airs shut the Pores, that the *Radical Moisture* and *Spirits* cannot evaporate; they strengthen Nature, give an edge to the Appetite; the thinner and meaner a Man's *Clothes* are, the stronger and brisker he is, and his natural Heat and digestive faculty is also the stronger; besides, *thin Clothing* (except in cold Weather) makes People fitter for Labour, and less burdensom, preserves the natural heat, and keeps it more Central. Therefore it is that all Creatures that are born and bred in *cold Climates*, are stronger and better able to endure Hardship

and toilsom Labour than those that live in hot Climates, and are greater Eaters and Drinkers of *Strong Food* and *Drinks*; for this cause most People in cold Countries are inclin'd to the Intemperances of *Gluttony* and *Drunkennes* more than in hot, so great is the power and operation of open cold Air; it does wonderfully strengthen Nature, and nothing can be a greater injury to Health, than for People to accustom themselves to *Tenderness*; the more they do wear, the more they may, so that at last they may have need to carry their Beds on their backs; for by degrees it weakens the Body, and causes so great a tenderness, that they find it very troublesom to have the fresh cool Air to blow upon them; the effects are not better which rich compounded *Meats* and *Drinks* produce in those that are accustom'd to them, they weaken the Stomach, and by their heat contract the Vessels of the Stomach, insomuch that with a kind of nauseating they both eat and drink, or rather they know not well what to eat and drink. This is further manifest in those that use to drink *Brandy* and other *Spirits*; for they do so consume the natural heat, that after eating they feel their Food lie heavy in their Stomachs, and sometimes are apt to cast the Food up again; thus it is in all sorts of Intemperances, and by the continuance or abandoning of the use of such unwholsome Liquors, you may change and alter Nature as you please, either for the better or worse.

But if you will be so habituated and wedded to your unhealthful Customs, that you value not whether Nature be weak and impotent, tender and unhealthy, then you may mix your food with all the *Varieties* that the *East* and *West-Indies* produce, you may make your drink as *strong & cordial* as you list, you may make all your *Preparations à la mode de France*, you may *Boil* and *Roast* all your food to pieces, till there can be no more *nourishment*; then you may wrap your selves up in *Furs*, and wear a brace of *Night-Caps*, and bury your selves every night *over head & ears* in a *Down-Bed*, barricado'd with a *double Range of Curtains*, keep your *House* close, and be sure that you screen your selves up by a lusty *Cole fire*, and fortifie your windows with those *Shutters* that you
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may see no light, nor feel any Air; and when it is nine or ten a Clock in the Morning, look that you have a good *rousing Fire* in your Chambers, and *Breakfast ready*, and two or three hours after let a *plentiful Dinner* of varieties be made ready, with strong and enflaming *Liquors*: This is the Trade that many Thousands of this Nation use, as if they studi'd to bring Diseases upon themselves, and to *dig their Graves* with their own Teeth; for in the midst of all their Affluences, wherein they esteem themselves happy, they are yet most miserable. But on the contrary, they who would have and preserve their Strength, and a firm Health both of Body and Mind (which of all *Terrestrial Pleasures* is the greatest) will observe these Rules:

First, Let your Meats and Drinks be *simple*, not compounded of Variety, and of things disagreeing in their Natures; do not exceed the bounds of that necessary Nourishment which Nature requires, least the Natural Heat of the Stomach be thereby destroy'd; be sure that Nature be master, not the Food; use moderate Exercise and Labour; for nothing does more strengthen the Body and make the Spirits more brisk and lively than pains taking.

As to wearing of *Clothes*, use such as are neither *too Warm* nor *too Thin*, of the two, the latter is the best, for it both hardens and strengthens Nature, and has many other good effects before mention'd. It is also convenient that the Head and Breast be kept *cool*, for that strengthens the Stomach, and all the Vessels thereof; it helps Concoction, and does greatly prevent the generation of Phlegm and other Crudities, which are apt to obstruct the Passages, from whence proceed *Coughs*, *Wheezings*, *Shortness of Breath*, and other Distempers, which Diseases do commonly invade those who accustom themselves to Delicacy and Niceness: So on the contrary, they who often go into the clear and serene Air, whose Employments or Diversions are for the most part in the Fields, have not only sharper Appetites, but also are not so subject to the Distempers and Infirmities of the Breast, as the former are, tho' their Clothes are but poor, mean, often
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wet, and their breasts bare ; yet it is undeniable but that they are more healthy than the other, notwithstanding the Intemperances they are guilty of in Meats, Drinks and Exercises ; for their business chiefly consisting of Exercise, and lying much in motion, and having the free Influences of the Air, a little Intemperance does not much hurt their Spirits : But such Disorders are not so easily thrown off by such as are accusom'd to fine Food and rich Cordial Drinks, and their Spirits and heats are not to be compar'd to the other ; and yet tho' their Clothing be thin, their Houses and Beds cold, their Coverings light, tho' they had not quilted Caps for their Heads, nor Curtains for their Windows and Beds, nor it may be scarce any other Windows or Shutters than the Trees that grow before their Houses ; insomuch that the Fires, Beds and Houses of such would kill a great many tender Gentlemen and Citizens ; yet we see they are far more healthy and strong, and nothing so liable to Diseases, as those others which are so nice and curious of themselves : And tho' their Food be coarse and simple, yet it does support Nature more than all the Superfluities of the other ; for this coarse manner of living does propagate Health, and strengthens Nature, because all such things are equal in their parts ; therefore, I would advise all Citizens, whose Affairs are most within their Houses, to use themselves to wear thin Clothes, and to keep small Fires, and to let their Houses be as open as may be to the Air ; for where this Element has not its free Influences, the Air in such places is thick, the pure Spirits and thin Vapours thereof become, as it were, dull and suffocated, that it cannot penetrate the Body by the way of the Pores ; whereas the Radical Spirits are in a manner supported, refresh'd and kept alive by a continual sucking in, or penetration of that Element, and if there were a total intermission but for a small time, the Spirits could not subsist, but Death must needs follow ; so where the same is in part obstructed, the Spirits, by reason of hot sulphurous Airs, grow fainty, and do in a manner die away, and nothing will recover them but open clear Airs ; For the Support,
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Life, Strength and Vigour of the Body is the Spirit, and the support and life of the Spirit is the Air; therefore both Body and Spirits in Man and all other Creatures are not only supported in Health and Strength, by gross corporeal Meats and Drinks, but also by a pure thin, *spiritual substantial Life*, which the Elements of the Body and Spirit in man do continually suck in like Sponges, from all the four Elements, especially from the Air, which if it be too close pen'd up, and has not its free Influence, it becomes sulphurous, and awakens the dark poysonous fire in the body, which is the original of every Life, and this it does by *simile*, as I have already at large explained.—— Such is the Pleasant and friendly Nature of the Air, that it does by a sympathetical operation give life and vigour to the *Radical Moisture* and *Natural Heat*; for this Element *hurts* nothing, but *preserves* all, except those delicate tender Creatures who by a too great Indulgence of their unreasonable Appetites, and foolish compliance with ill Customs, willingly deprive themselves of its singular benefits; therefore those that regard their Healths, ought not to make strong *Bulwarks* and *Fences* from the free visits of so good a friend, but rather court its Familiarity by motion in the open Fields, airy Houses, &c. I know it is a Custom in many places of the Country to plant Trees before their Houses, but I am of opinion that they are not convenient nor profitable, in respect of *Health*; for it hinders the fresh breezing Gales of Wind to enter into and sweeten their Houses; also *Trees, Woody places* and *Vallies*, do by *simile* attract the Clouds and moist Vapours, which are injurious to some Constitutions of men, It is likewise convenient that all sorts of People do not accustom themselves to sit by Fires, especially those made of Cole, or any other of the like Nature, because they do as it were by a natural *simile* dry up the *Radical Moisture*, exhale and suffocate the Spirits, and with too great violence open the *Pores* of the whole Body, and as it were, chill the whole Body, making it thereby incapable to endure the Air, without trouble and danger of taking cold; it also dulls the edge of the Appetite,

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and sends dark thick Fumes into the Head, weakens the Eyes, and causes a general indisposition through the whole body. Besides, that heat and warmth which is procured by *Fires, heavy Clothes, &c.* is very troublesome, in comparison of that pleasant natural Heat that is awaken'd by *Motion* and *Action* in airy and open places; and there is as much difference both in the Appetite, and the whole state of the Body and Spirits, between the one and the other, as there is between *Light* and *Darkness*, the one being lightsom, airy, pleasant, strong and lively, with a sharp and perfect Appetite, the other being unpleasant, cold on one side, and hot on the other, dull and heavy, of little Appetite, and that not good; and so the body being feeble and tender, the man knows not what to eat, nor what to drink, nor what to wear, he finds every Room too cold for him, he is indispos'd; therefore he must have this and the other *dainty Bit*, and this and the other *Cordial Drink*, but all to little purpose, so long as they drive their old Trade of *Superfluities* in the above mention'd things: A Cup of *cold Water* or *small Drink*, and a piece of *brown Bread* to a well-prepared Stomach, is above all Dainties. Therefore it is a very uncomfortable thing for a man to be ignorant of himself; for such never use things that are friendly to Nature, and the good Health both of Body and Mind; but on the contrary are diligent to procure such things as are inimical and hurtful to it. *Wisdom*, which is certainly *great Riches*, teaches a man to put an high Estimation upon *mean* and *simple Things*, and to use them all with a thankful Heart to the Glory of God.

Of particular *Trades*, and particularly of *Seamen*.

The last Consideration of the great Benefit of the open Air, leads us to observe, what Callings and Employments may be esteem'd the most wholsom or best accommodated for the preservation of Health, touching which, we are in the first place to note, that all sorts of Trades that work in *Wood*, as *Carpenters, Joyners*, and other Trades
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of the like Nature, are all of them wholsom Employments, as well because their Labour consists of sundry motions of the Body, as for that the various sorts of Woods they work in, send forth most pleasant and fragrant Smells, which must needs be very refreshing to Nature; and if those men were Temperate and Careful of themselves not to lift pieces of Timber beyond their strength, &c. they might enjoy their Health and Strength even to a good old Age. Also, those Trades and Employments that belong to the *Water*, such as *Sea-men* and *Barge-men*, *Skullers*, &c. are healthful Employments; for the pleasant and wholsom Vapours which the *Water* always sends forth, being mix'd with the friendly and gentle Breezes of the *sweet Air*, does powerfully penetrate all the parts of the Body, and cleanses all the passages of the Breast, makes the *Lungs* sound, sharpens the Stomach, giving it a good Appetite, and an easie Concoction; it makes men lively and hardy, and the Bones and Nerves strong; for they being still in the fresh Air, it is no wonder that they find such good Effects of it.

I know no Employment men could spend their time about with more Vigour, Health and Pleasure than *This*, if the Rules of *Sobriety* were strictly observ'd: But they are a sort of People whom no bounds of *Sobriety* can limit, such as use no Medium or Equality in their Meats, Drinks and Exercises; for the greater part they are *excessive drinkers* of strong Drinks, such as *Brandy*, and other adulterated Spirits, which not only weaken the Natural Heat, but awaken the Original Fires, and fierce Poysons in Nature, which does cause fiery Passions and Head-strong Humors in the Mind; and indeed they living on salt Flesh and Fish, can hardly be free from doing Violence to Nature, because the *Spirituious Parts* and *Balsamick Body* is almost destroyed in that kind of Food, and the Quality which is predominant, is of a *hot, sharp* and *fierce* Nature; and this Nourishment being commonly taken, does heat and dry up the *Radical Moisture*, and cools the refreshing Vapours which proceed from the Elements of *Air* and *Water*, from whence also proceeds unnatural Droughts,

Droughts, and the Generation of the Disease called the *Scurvy*, and innumerable other Distempers: But these friendly Elements, the Water and the Air, give them often great Relief, for otherwise they could not as they do eat and drink to such an Excess.

Many men of this imploy ruin their Health by indulging too much their Appetites; for they eating and drinking beyond measure, and without exception, when they come into *hot Climates*, viz. the *East* and *West-Indies*, where the Beams of the Sun are so powerful, that their Pores are open'd, and they sweat continually, and their *pure Spirits* and *Radical Moisture* so much exhal'd and evaporated, that they presently feel an inward Weakness and a Decay in the Natural Heat and in the Stomach, accompanied with cloudy Fumes in the Head, causing an Indisposition and Weariness through the whole Body, and rendring Nature incapable to bear such a burthen of Intemperances as they lay upon her, without manifest Prejudice. Their eating, I say, of *salt Flesh* and *Fish*, and their drinking of *hot* and *inflaming Liquors*, and observing of no fit Season, nor due proportion of time for taking of Rest, which in hot Countries should be from twelve of the Clock to three in the Afternoon: These and other Extravagances bring upon them *Fluxes*, *gripping Pains* of the *Bowels*, and *Acute Fevers*; their drinking of that Liquor called *Funch* is also very Inimical to Health; For the *Lime-Juice*, which is one of the Ingredients they commonly use in it, is in its Nature, fierce, sharp and Astringent, apt to create *gripping Pains* in the *Belly*: These and many other Diseases are the direful Effects of their Intemperance in eating, drinking, &c. But still 'tis certain none would be more Healthy than *Sea faring men*, if they keep within the bounds of Moderation, and would be but content with the more simple and mean sorts of Food and Drink, as *Bread*, *Cheese*, *Butter*, *Gruels*, various *Grains* and *Fruits*, which are both mild and friendly, and would with little use and custom sufficiently supply Nature with a Nourishment both dry and moist, and that much better than

the various sorts of Food which is generally allotted for Sea-men; *salt Flesh* and *Fish* may do well between whiles, if it be sparingly and seldom eaten; but I would advise such People not to eat too freely of the various Fruits such Countries afford, and to eat sparingly also of *Flesh*, *Fish*, &c. For all sudden Alterations and Extreame prove very noxious and dangerous to Nature, especially to such who have in their long Voyages accusom'd themselves to the foremention'd things.

CHHP. VII.

Of Wheat and other Grains, Beans, Pease, Herbs, Colworts and Colly-Flowers; and that the Fruits Herbs and Grains of our own Country are better, and more agreeable to our Bodies, than any brought from abroad: To which is added, some Remarks on Fish.

OF all sorts of Bread, that made of *Wheat* is the finest and best; some *Astrologers* think that this sort of Grain is under the Dominion of the Planets of *Jupiter* and *Venus*. As there are several kinds of *Wheat*, the best is that which is *hard*, *thick* and *heavy*, *clear*, *smooth*, and of the colour of *Gold*, and which grows in fat and *Limy* Ground, and afterwards has heat in the *Mow* three or four Months, by which that raw kind of Quality that is in all Grains, may be fully digested; the like usuage in *Hay*, &c. will not be inconvenient. This Grain is not only the strongest, but of all sorts of Bread the Qualities and Properties of its Nature stand in the best *Equality*, only the sweet and Balsamick Quality does a little predominate, which gives it that pleasant Relish and kindly Operation, far beyond all other sorts of Bread; there is scarcely to be found any Grain, Herb or Fruit in the whole Creation so highly graduated in Nature as *Wheat*, or where the Forms and Qualities of Nature stand in more
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exact and perfect Equality ; therefore it does justly challenge the first place and preheminance of all sorts of Bread or Food ; it is the Foundation of all good Nourishment, called by the wise Man, *The Staff of Life* ; and our Saviour Christ compares the Heavenly and Spiritual Food of the Soul to *Bread*, which does not a little Illustrate the excellency thereof. *Wheat* ought not to be ground at Mill above a day or two before it be made into *Bread* ; for when the Body is broken, the pure *Volatile Spirituous Parts* and oily *Balsamick Body*, will more or less evaporate according to the time it has lain *ground*, unless the Flour be pack'd up hard and close in Casks, as *Seamen* and *Merchants* do when they carry it to Sea, by which means the Spirituous and Oily Quality will be some-what longer preserv'd ; but still when it comes to be us'd, they'l find it to be much *drier*, and the *Bread* made of that *Flour* is not to be compar'd in goodness to that made of *Wheat* newly ground, it is neither so *sweet* nor so *moist* as the other : This Grain is so sound and firm in its Nature, that if it be not ground, it will endure to be kept for several Years, but if once broken, the *Volatile Spirit*, which is the preserver of all things, will evaporate, and then the sweet friendly oily Quality is quickly destroyed, and it loses its natural Smell, Colour and Taste, and generates *Worms* ; but when the other lively and pleasant Qualities are preserv'd, no Vermin will breed in it.

I confes it is very hard to hit the proper Season of *Reaping* this and other Grains, the Medium between the time of standing too long, and cutting too soon, is to be regarded ; but of these Evils or Extremities, the lesser, which is the *later*, is to be chosen ; for if it be cut down three or four days before it comes to its full Ripeness, it will gain what was wanting by lying in the *Sheaf*, and heating in the *Mow*, by which means you shall not only preserve it in its natural Colour, but it will also be heavier and fuller, yielding more and better Flour : If you let it stand too long until it be *over-ripe*, then it will scarce recover its self ; for when this or any other Grain comes to its full strength

and ripeness and it be not then cut down, the pure *Volatile Spirit* and *oily Body* begins to evaporate, as the gross phlegmy matter in any Body is exhal'd and digested by the Influences of the Sun, so also the *Spirituos Parts* and *Oily Body* will be exhal'd and evaporated by vertue of the same Influences, after the drying up of the former gross matter, by which the *Balsamick Body* is as it were captivated; for the Sun works first in the phlegmy and gross Body, which when it is exhal'd, the pure *Essential Spirits* and *Balsamick Vertues* being set at liberty, the Sun also will immediately work on them too, and dry them up to that degree, as 'twill be beyond the Power and Efficacy both of Nature and Art to retrieve, an example we have often of this in Hay, &c. Your *Wheat* by too long standing grows (as I have already said) not only lighter, and loses its natural Colour, and will not afford so good nor so much *Bread*, but it also is *harder* of Concoction, and creates Obstructions in the Stomach; the wise Man says there is a proper *Season for all things under the Sun*, which without doubt is to be principally regarded in *Reaping* and *Gathering* of the Fruits of the Earth.

If you set any value on Health, and have a mind to preserve Nature, you must not separate the *Finest* from the *Coursest* Flour, because that which is *Fine* is naturally of an obstructive and stopping Quality: But on the contrary, the other which is *Course* is of a *Cleansing* and *Opening* Nature; therefore that *Bread* is best which is made of *both* together; for in the inward *Bran* and *Skin* of the *Wheat* is contained an oily Quality, which is of a sweet friendly Nature, by reason whereof, the *Bread* which is made of fine and course together, will not only be sweeter, and keep longer *Moist*, but is also more wholesom, easier of Concoction, and does gently *loosen* the Belly, and if plentifully eaten, it will *cleanse* and *free* the Passages from gross phlegmy Matter, it will *strengthen* also more than the other *Bread* made of the finest Flour, it will be harder, and appear staler at three days old, than the other will be at six or seven. It must be confess'd that the Nutrimentive Quality is continued in the *finest* Flour, yet in the *branny* part

is contained the *opening* and *digestive* Quality, and there is as great a necessity of the one, as the other, for the support of Health; that which is accounted the worst, is as good and beneficial to Nature as the best; for when the *finest* Flour is separated from the *coarsest* and *branny* parts, neither the one nor the other, have the true Operations of the Flour of *Wheat*. This may be illustrated by the Example of *Milk*, which of it self is *mild* and *nutritive*; but when it is turned into a *Curd* or *thick Substance*, there remains a thin and wheyey part, both which has not the true Nature, Quality and Operation of *Milk*, the *Curd* being of a hard, tough and obstructing Nature, and the *Whey* of a cleansing cold Nature, affording but a little Nourishment.

By what has been said, we may gather that the eating of *fine Bread* is inimical to Health, and contrary both to Nature and Reason, and was at first invented to gratifie *Wanton* and *Luxurious* Persons, who are ignorant both of themselves, and the true Vertue and Efficacy of natural things.

But there is a great deal of Care and Skill to be observed in making of *Bread*; that *Bread* which is *Leavened*, provided it be not too much, is the best; for the sower Quality that is in it does much help Digestion, and sharpens the Appetite, and is altogether as pleasant to those that are us'd to it as *Bread* made with *Yeast*; it is both Wholesomer, and of greater Antiquity, and more agreeable to the Stomach; likewise, that *Bread* is best that is *light*, and full of small *Eyes*, as they call it, being well kneaded and thoughtly bak'd; for the good working of *Bread* does not only make it pleasant to the Pallat, but also renders it easier of Concoction, smooth and free from crumbling; some make it with *warm*, others with *cold* Water, it matters not which is us'd, for good *Bread* may be made with either; but it is to be noted, that after you have *wetted* and *kneaded* your *Dough*, you should let it lie an hour or two, then *work* it up into *Loaves*; this way of doing it will make it more *light* and *pleasant*: but let not your *Loaves* be too *big* nor too *little*, for your *Bread* both bakes

and eats best when the Loaves are of a *middle* Size. In some Countries they make their *Bread* with *Leaven*, and the mixture of the *Lees of Wine*, and this makes excellent *Bread*, but care must be taken that your Oven be not too hot, nor your Fire too quick, but it should be heated gradually; and if your Oven chance to be too hot, let it stand a while until the fierceness of the Heat be gone, or else your *Bread* will not only be scorch'd and burn'd on the out-side, but will be also *unbak'd* in the in-side; if it is not *bak'd enough*, then it is offensive to the Stomach, heavy and unpleasant to the Pallat; if over-bak'd, then it is *dry*, and does not afford good Nourishment; moreover, it is to be bak'd with a good brisk Heat, and not to stand long in the Oven, for thereby it will lose that brave Colour, wherein it resembles that which it is made of, *viz. Wheat*.

Bread is one of the best sorts of Food, free from Corruption and other evil qualities, yet it is made better and worse according to the Judgment of those that make it, and according to the kneading and baking thereof: that which is not *well-wrought* will neither bake so well, nor so soon as the other: *Wheaten Bread* bakes sooner without, than with *Rye* or *Barley*.

Barley is of a *Saturnine* Grain, and of a courser and colder quality than *Wheat*, and affords less Nourishment; if the branny parts be not separated from the Flour thereof, then it makes excellent *Bread*, and is as well *Physick* as Nourishment for those that are afflicted with Obstructions of the breast, especially such as have proceeded from superfluities and frequent eating of *Fat Meats*, and excessive drinking of *strong Liquors*: the *Bread* being of a drying and apperitive operation, helps Concoction, and cleanses Nature, and is to be preferr'd before fine *Wheaten Bread*. Our Citizens and others that live at ease, and feed too plentifully on rich and fat Meats, have their Stomach made so *slippery* by the oily kind of quality of the things they eat, that the Retentive faculty of the Stomach cannot long retain the Nourishment, but letting it slip out of the Stomach, as it were, half *Concocted*, causeth

causeth griping Pains in the Bowels, and flatuous gouty Humours in the Joynts: *Barley Bread* and other mean Food, with drinking moderately, and using Field Labour and Exercises, are excellent Antidotes against these and many other Diseases.

Rie also is an excellent Grain, of a cooling opening Quality, it makes some of the best Bread, if it be mix'd with *Wheat*; for it is not so apt to obstruct Nature as Bread made of *Wheat* alone: 'Tis true, this Bread at first will not be very toothsome and pleasant to those that are accusom'd to eat and drink of the best and richest things, neither will it appear to be so wholsom; for it is apt to gripe a little; but this proceeds from the Nature of the Grain, which is to open and cleanse. And I dare affirm, that they who use it will attribute many good Vertues to it, such as these: It cools the Body, it opens and frees the Passages from Obstructions, and prepares and sharpens the Appetite; but it is to be supposed that the branny parts be used with the flour, otherwise it is not so wholsom, yet the coursest of the Bran is to be separated from the other: I have more than once told you, that the purest and finest of the Flour of most Grains is of a glutinating, clamming and obstructing Nature. But on the contrary, this Grain contains within it a certain slippery and moist Quality, which helps Concoction and sharpens the Appetite; therefore they are not to be separated: for as the one has a Nutrimentive Quality and Operation, so the other has a Digestive and opening Quality, the Qualities of Nature standing, as it were, in equal weight and measure, there can be no supervacuous and unnecessary Property in this or any other sort of *Eread*; for when once the sweet Harmony and Concord of the parts are broken, the Nature of the thing is changed, and contrary operations must needs follow in one and the same body. That the branny and husky part is good in any Grain, it will further appear by this one familiar Example: If you give to Horses (that commonly eat *Oates*) *Wheat*, *Barley*, &c. wherein is more flour and less bran than in the other, it

It will heat the Blood and cause Diseases; for as the latter is stopping and obstructive, and over-heats the body, so the other is cooling and cleansing; but the better way of feeding this kind of *Animals*, is to give them the Corn in the Straw, which upon trial will be found to be excellent strengthening and nourishing Food, and that from the Straw, and Chaffy part mix'd with their *Oates*, which opens, unstops and cleanses the Passages from all kind of Obstructions: This is further confirm'd, if we look into the *Country*, where the *Peasant*, that has no better than *course Bread*, and other hard and mean fare, is healthier, stronger, and more agile and sprightful than the *City-Cormorant*, whose brutish Appetite cannot be satisfied with any other thing than the costliest and richest Varieties that Nature can afford: These latter sort of People accustoming themselves to the highest and finest Preparations of Food and Cordial Drinks, are certainly the most *unhealthful* Men in the World; because this sort of Food being in its own nature *too Spirituous* does prey upon the natural Heat, causing either a suffocation or evaporation of the Spirits, and contracting the Vessels of the Stomach, whereby the whole body seems to *languish*: Every sort of Food has its various operations upon the body and spirit of a Man, and that by way of *simile*. Therefore all Meats and Drinks ought to be equally compounded of a body and spirit, as most things are in themselves before the Artist makes the separation; the Food, as the Man, should be compounded both of body and spirit. And to conclude, I know of no separation that should be made of the one from the other, but what is done inwardly by the act of the Stomach and natural Heat.

Of Pease and Beans.

Beans and *Pease* are *Mars's* Grains, being drier and courser than the former: *Pease* of the two are the finest and easiest of Concoction, they are both of a *Windy Quality*, yet being eaten when they are dry'd, are not only whole

wholsomer than the *Green*, but also afford a better and finer Nourishment, not so apt to generate Crudities in the Body when they are boyl'd in plenty of Water; the Winter-season is the most proper time for eating of them; for then the natural Heat being more central, the Stomach is much the stronger; they are a good Food for young healthy People: But *Green-Pease* and *Beans* are indu'd with a gross Phlegmatick Nature, and being frequently eaten generate many gross raw Humours in the Body; but in the declining part of the year, when the Sun and Elements have consumed and dried away the gross humid parts, they thereby become firmer and wholsomer Food, and will continue good and sound for several years; but if they be cut down before the Sun has acted its part in extracting the gross Juices, they will presently corrupt. Therefore the frequent eating of such *green Pease* is of evil Consequence, and detrimental to the Health; they afford not only unfirm Nourishment, but also cause *Obstructions*, *Fevers* and *Pains in the Bowels*, with *Fluxes* and a great many other Maladies; That this kind of Nourishment is not good, will further appear by giving you an Example from *Cattle*, which when they are fed with *green Food*, as *Grass* or the like, their flesh and fat is soft, greasy and full of phlegmy gross Matter, neither will it take Salt, nor keep half the time as that which is fed with *Hay*, *Corn* and the like; nay, they are fainter and weaker and more apt to tire in their Labour, and to take Surfeits, than those that feed with *Hay*, &c I do not say but *green Pease* may be eaten now and then; for they are in their Nature opening and slippery, which is caus'd by the great Quantity of Phlegmy Matter that is in them: Yet these Rules should be observed in the dressing of them; boyl them in good store of *River Water*, let your Fire be quick, and your Pot open all the time of their boyling, and they are to be put in when the Water begins to seeth, and not before. By this way of Preparation they are made wholsomer than otherwise they would be.

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There is a sort of *Bean* call'd by the *French*, *English Bean* but we commonly call them *Kidney* or *French Beans*, they run upon sticks like *Hops*; these are mostly eaten when *Green*; they are of an opening and cleansing Nature, purge by *Urine*, and help *Concoction*; the usual way of dressing them is to boyl them in the Shells, and to eat them together. They far exceed and are much better than other *Pulses* that are eaten green, being in their nature and operation more mild and gentle.

Of *Herbs*, Raw and Boyled.

The best raw *Sallets* are made of *Spinage*, *Parsley*, *Sorrel*, *Sage*, *Pepper-grass*, with a small quantity of the Tops of *Penny-Royal* and *Mint*; for all these have a clearing and warming Quality, but *Lettice* and *Onions* should be sparingly put in, because they are endow'd with a gross thick Juice, and are of a poysonous Nature, sending Fumes into the Head, whence proceeds a dull kind of Drowsiness, and propensity to sleep, which is offensive to the Eyes and Brain. There are other *Herbs* made use of in *Raw Sallets*, but the fore-mention'd are the best and most material Ingredients. The proper season for eating them is from the beginning of *February* to the middle of *June*; the earlier in the Spring so much the better, and the more frequently they are eaten at this season, so much the wholesomer; for they are opening and cleansing powerfully, the Blood is purifi'd, the natural Heat is tempered and encreased, the Spirits are made brisk and lively, the Appetite is quickned, and *Concoction* facilitated: *Raw Herbs* are a sublime kind of Food, and are to be preferred before that which is boyl'd; for the pure *Volatile Spirit* in the Herbs, whence the *Animals* fragrancy proceeds, cannot endure the violence of the fire; but in boyling, a great part of it is evaporated; for this cause boyled *Herbs* lie heavier and colder in the *Stomach* than *Raw*, which is scarcely credited by any; for they that love boyl'd *Herbs*, do generally eat much *Flesh* with them, and so cannot discern the operation they have: The strength
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and comforting Quality of every thing consists principally in the *spirituous parts*, which are lost in the boyling, and so they become just of another Nature; that lively Tincture and spirituous part, which it had whilst raw can never be retri'd by all the Ingredients Nature or Art can afford: Do not all Creatures eat their *Herbs Raw*, and are they not sustain'd by them to admiration? They are powerful Preservers of Life and Health, far beyond all the contriv'd Preparations of other Food. In most Countries of this World, the Inhabitants thereof do eat (*England excepted*) their *Herbs Raw*, both in hot and cold Climates: This kind of Food is preferable to the great Quantities of *Flesh, Butter, Cheese, &c.* which are too often eaten among us, these latter not only affording too great store of Nourishment, but being naturally hot, they over-heat the Blood, and are heavy to be digested, by reason of the oily fat matter all such things do plentifully contain, they dull the Appetite, and obstruct, and as it were fur the Passages.

Besides the Vertues we have ascrib'd to *Raw Herbs*, God Almighty has created them for the use of Man, and they were the first Food which was allotted him, after the Fall, where he saith, *Every Green Herb shall be unto you for Food*: And in the first Age of the World, though their Food was scarcely any thing else but *Green Herbs* and pure *Water*, yet when was there any Generation since that time, who has lived in so perfect Health, and to so great and flourishing an Age? The great and Illuminated Prophet *Moses* did endeavour to wean (as it were) the Children of *Israel* from eating of *Flesh* in their forty years Journey in the Wilderness, and gave them Laws to distinguish between the *Clean* and *Unclean Creatures*, but you could never read of any Laws forbidding the use of *green Herbs*. Now the best Ingredients, to mix and eat with *Raw Sallets*, are *Oyl, Salt, Vinegar, Verjuice, Oranges, &c.* These make them warm in the Stomach, and pleasant to the Taste; but you are not to use these Ingredients when you eat at the same time with them *Flesh, Butter* and *Cheese*; for so many Mixtures are not agreeable to Nature: Some love *Sugar* in
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their *Sallets*, which is better left out, if you eat *Flesh*, &c. with them; for *Sugar* does not well agree with fat *Meats*, nor with *Oyl*, except in way of *Medicine*.

As to *Boyling of Herbs* or *Sallets*, I shall give you an account of the best way of their Preparation, and how they shall be most conduceable to Health, which will appear by the Observation of these following things.

First, Your Herbs and Pulses must be *fresh gathered*; for if they be kept two or three days before they are used, or if they lie too close together, the pure Spirits which are very tender in them, will be destroy'd and exceedingly diminish'd, the evaporation of the Spirits make them dull and heavy, affording little or no Nourishment, and that none of the best.

Secondly, The Vessel or Pot in which such things are boyled ought to be *large*, that it may contain a good quantity of Water, for Water is an Element so friendly and clean, that it helps to preserve the *Spirituos Parts*, and *Balsamick Body*, and to digest the gross Phlegmatick Substance; it is the Sweetner, Preserver and Purifier of all things.

Thirdly, You should have a *quick Fire*, and are not to put in your Herbs into the Pot until the Water boyl, and then increase your Fire, not suffering it to stand too long before your Pot boyl again; when that is done, let there be no Intermissions in the boyling; for there is nothing that does more *deaden* and *flat* the Spirits, especially in green Herbs, than slack Fires and such Intermissions.

Fourthly, So soon as your Pot or Vessel boyls, then you should presently *uncover* it, that these Sulphurous Fumes and Vapours may evaporate, which are awakned, and forced into the Food by the Fire, and also that the fresh and friendly Influences of the Air may have its free egress and regress, for the Air is the essential Life of the Spirit: No Food can be well prepared, if the Vessel be cover'd.

Fifthly, Your Herbs and Pulse should not be *over-boyled*, for then the *spirituous parts* and *balsamick body* will instantly

ly evaporate, and your Food will become flat and heavy, losing its pure natural Colour, Smell and Taste, and is nothing so pleasant and wholsom; it were better that it be under than over done, because of the tenderness of the green Herbs.

If these fore-mention'd Rules in boyling be not observ'd, then such Food will lose its proper Vertue and lively Tincture, and will afford but a very dull, thick and gross Nourishment, and begets *bad Blood*, and many other ill Effects; but if they be thus prepar'd, you may the more boldly venture on eating of Flesh with them, for they will purge and cleanse the Stomach, and help the digestive faculty to concoct that Food, which appears more difficult to be digested.

Of Colworts, Cabbage and Colly flowers.

Colworts are the best of the three, being of a more lively, opening and cleansing Nature and Operation than the other two, because they grow open, so that the Air, with the Sun, has its free Influences upon them, and this is also the Reason that they look of a greener and fresher Colour than many other *Vegetables*; they are also more wholsom: If you boyl green fresh *Colworts*, and keep them till next day, and do the like with a *Cabbage*, keeping it likewise till the next day, your *Cabbage* shall smell more gross and fulsomer than your *Colworts*: Also the Juice of green *Colworts* is of a thinner Substance, and more penetrating than that of *Cabbages*; *Cabbages* are so close compacted, that the Air cannot penetrate them, neither can the Sun have so free and powerful Influences upon them as on *Colworts*, so that they become of a grosser thicker Substance, fuller of Phlegm, and gross Juices, and more subject to Putrifaction; for the Air is the true Life of the Spirit in all *Vegetables*: By this and the *Saline* Quality in the Earth, they are preserved in their greeness and freshness; but that which is earthed up and hid from the Air, cannot be so wholsom, and is more fading; where the *Saline* Power is strong, the *Vegetables* are
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also lively and strong: For Example, lay a heap of Dung in the Field, and let it lie a Week in the Rain, and then move it, and leave no Dung on that place, and you shall presently see that the Grass in that place, where it did lie, will be strong, and of a deep green fresh Colour, far beyond the Grass in the place where the Dung was spread, and the Reason is very apparent, for the Rain did wash a salt oily kind of Liquor into the Earth, The same Reason will hold in other things, as in your low Grounds, that lie between Hills and River-sides, which are more fruitful than other Fields, because the Rain does wash a certain *Fat* and *Saline* Quality from the Hills, which drains down to the lower Grounds, and Vallies; also the Rivers sometimes over flowing their Banks, and reaching the adjacent Grounds, do leave (when the Water retires back) a certain *fat saline* Quality behind, which makes it more *fruitful* than otherwise it would be.

Colliflowers are somewhat of the Nature of *Cabbage*, only they are a little *sweeter*, they afford but very gross Nourishment to the Body; they generate abundance of windy and flatulent Humors, and send a great many Fumes up to the Head; our Soil commonly is not *Rich* enough for them; they are more forc'd by Art and Dung, than they grow naturally; they being a Phlegmatick kind of Food, or rather more subject to Putrification than *Cabbage*, yet both the one and the other should be eaten very sparingly: But as for fresh green *Colworts*, they may be eaten liberally, especially by those that eat fat Flesh plentifully.

OF ROOTS.

Turnips are a Root of a very innocent and mild Nature; it has several good Properties, it removes Obstructions which lie in the Passages, makes the Belly *soluble*, and mightily helps Concoction by its moist and slippery kind of Quality; one may eat plentifully of this with a great deal of safety; but of *Flesh* sparingly, as most Nations do (*England* excepted;) In *France*, *Spain* and *Portugal*, and other

other Countries, a *pound* of *Flesh*, with Herbs and Roots will make a Dinner for four or five People: But an *English* man will eat at one Meal a Pound or two of *fat Flesh*, and scarcely a bit of Bread with it; there are but too many in this Nation that follow this dangerous and *noxious custom*.

Turnips being a very good and wholsom Root, I recommend them to every Bodies use, especially to those that eat *Flesh* plentifully: I confess when they are eaten by themselves, they afford but weak Nourishment, and are a Phlegmatick kind of Food: you must have a care what Ground you sow them in, for all sorts of Ground will not bear good *Turnips*; Doctors say, that they are a Physical Root, and an Antidote and Remedy against Consumptions, and several other Diseases; but I know no such *Vertue* in them, yet they are good for weak Stomachs, being easie of Concoction; for always weak heats should have a proportionate quantity of *Food*. And I cannot think, as some imagin, that they are so proper for languishing Diseases, because they are of a *watry cold* Nature in themselves, and do breed but unfirm Nourishment; besides, they seldom come to Maturity until the declining part of the Year, *viz.* *September* and *October*, &c. at which time the central heat of the Earth being weak, all its Productions are also weak, and endow'd with gross phlegmy and cold Juices; for the Sun being in its Declension, brings all things under the like Circumstance: Therefore all things, *viz.* Herbs and Roots which are brought forth in this Season, are of a fainty and weak Nature, neither are they so good for *Food* or *Physick*; besides *Roots* are not so good in cold Countries, as *Fruits* and *Herbs* are, being generally more cold and earthy, because they want the friendly Influences of the Sun and Air: Therefore *Roots* have not that pleasant fragrant Smell and Taste, which *Herbs*, *Fruits*, &c. have. But *Turnips*, *Potatoes*, &c. that grow almost in the top and surface of the Earth, are better than other Roots, and more familiar to our Natures than such as grow deeper in the Ground, because they participate more of the Influences both of the Air and Sun than the other; when they are boyl'd in good Water,

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ter, and eaten with Butter, Salt and Bread, they are good Food both for the Sick and the Healthy.

The *Carrot* is a Root next in Goodness and Vertue to this, the best sort of them are those which are of the deepest *Red Colour*; when they are eat in their proper season, they are a pleasant wholsom Root, which is from the Month of *July* to the Month of *December*, or thereabouts; after that time they are not so wholsom, especially those that are taken out of the Ground and kept all the Winter and Spring. This Root being eaten presently after it is pulled up out of the Ground, and when it is well order'd, is not much inferiour to *Turnips*, they being of an opening and cleansing Nature, easie of Concoction, and may with safety be eaten plentifully, either without or with Flesh. The Colour of *Carrots* do declare that there is an excellent Vertue in them.

Next to this is a *Parfnip*, which is a good hearty Root, yet not so good a Friend to Nature as the other two; for they are harder of Concoction, and being eaten, are much apter to create Obstructions in the Stomach, and breed a grosser kind of Nourishment, and consequently a thicker and grosser Blood: It is not good to keep this Root above a day or two before 'tis us'd, for then they'll prove dull upon the Pallat, strong in their taste and smell, heavy and hard of Digestion, and this proceeds from the evaporation of the *spirituous parts*, as well before as in their preparation; for the Spirit is the Life of the oily body, and the oily body is the House of the Spirit, and the one cannot subsist without the other; the eating of them immediately after they are pluck'd up out of the Ground, must then be the fittest time.

That the Fruits, Herbs and Grains which our own Climate produceth, are more Natural and Proper to maintain Strength, and preserve Health, than those that come from other Countries, especially from hot.

Every Country and Climate does by God's Divine Appointment and good Providence, bring forth such *Herbs,*
Fruits

Fruits and Grains, as are proper and most agreeable to the Constitutions of the People born in that place, both for Food and Physick, as the Lord in the beginning did tell Adam, That every green Herb and Seed should be for Food. Do we not see that those that are born and bred in Spain or Italy, and they that dwell in Turkey do differ much from us, both in their Complexions, Manners, and also in their Customs, every Country differing from another in their distinct Inclinations and Fashions, according to the Nature of that place, and the Elevation of the Pole they are under? And as each Country has distinct Languages, which cannot be understood by People born in other Climates; so have they likewise different Constitutions, Inclinations and Complexions, their Herbs, Fruits and Grains differing in their Quality and Operation: These great differences both of Languages, and of all other things that is between each Country is not caus'd by the Sea, which divides each Country from another, but from the differences of places; for every Hundred Miles through the whole Universe the People differ, and their Speech; so that if a man Travel five Hundred Miles, he shall not be capable to understand one Word of an Hundred: Do we not see this in our own Country, where those that live in the North, cannot understand those of the West, which is caused from the differing Elevations of the Pole and Influences of the Sun, with concurring Constellations, which also causes all other things to differ both in their Nature and Operations; for this Reason one place is more famous than another, in respect of divers things; and if our own Country doth vary and differ so much in the compass of three or four hundred Miles, what do those remote parts that are distant from us many thousand Miles, as the East and West-Indies? The People of those places in all particulars do much differ from us in their Complexions, Constitutions, Religions, Inclinations, Governments, Shapes and Languages; their Animals, such as their Beasts, Birds, Fishes, &c. are all of them of a different Nature, Shape and Form from ours; so also are their Herbs, Fruits and Grains, both those that are proper for Food, and also for Physick: Do

not the *Northern cold Climates* give all the beasts of the Field hardy Constitutions and Natures, and warm Cloathing? From whence come your brave thick Furs? Do not the Creatures in cold Countries produce them? And do not the *Sheep* in cold Climates afford abundance of strong Wool? Whereas the *Sheep* in hot Countries produce but a little Wool, and that which is very *fine*; and many of their Creatures have hardly any *Wool* or *Hair* on them. The wonderful and wise Creator hath endu'd every Country and Climate with such a permanent Nature, even in the beginning, as brings forth *Herbs, Fruits* and *Grains*, which are proper and most agreeable to the Natures and Constitutions of the People born in that place. And as the cold Countries produce abundance of Cloth and Furs; so on the contrary, hot *Climates* afford Silks and fine Calicoes, and the like, which are not proper nor useful for us, neither are ours for them: How contrary to Reason and Nature is it for men in *cold Countries* to cloath themselves with *Silk* and *fine Calico*? And so on the contrary, for those in *hot Countries* to cloath themselves with our strong thick *Woolen Cloth* and *Furs*? But mens Health is not so much endanger'd by outward Garments, as by too great an Indulgence of Nature in the use of Meats and Drinks, the one being *External*, and the other *Internal*.

It is known by Experience, that the mixing of the *East* and *West-Indian* and *Spanish* Fruits, with our Food and Drinks, have encreased Diseases, and made the People more sickly than in former Ages, with many new Distempers, which had not any existence among us; for most or all those things that are brough from those *Countries* are not proper for Food, and are also endu'd with contrary Natures to the *Fruits* and *Grains* our own Country produceth, as all sorts of *Spices, Nutmegs, Cloves, Mace, Cinnamon, Pepper* and *Ginger*, they are all extream *hot* and *dry*, and are not proper to be us'd, but in a Physical way; and indeed we do not need them in that way neither; for we have *Herbs* and *Roots* that grow in our own *Climate* more proper for that use, though the *Physicians* have been as willing to deceive

deceive the People, as the *Merchants*, by telling them the many excellent Vertues contain'd in them: Yet it cannot be denied but that those Spices are Excellent in their Nature and Operation, though not proper for our Constitutions, nor to be mix'd among our Food and Drinks; for that Food in which such things are mix'd, does by degrees destroy the *Natural Heat* of the Stomach, drying up the *Radical Moisture*, and those cool Vapours which would otherwise refresh the whole Body, keeping of it pleasant, making the Spirits brisk and full of Life: this pleasant Quality is destroyed by Eating and Drinking such things in which *Spices, Sugars* and *Spanish Fruits* are mix'd; it makes the *Blood* also of a hot, sharp, keen quality, and causes thick hot *Fumes* to ascend into the Head, making the Head, Hands and Feet, and all the external parts to glow with an unnatural Heat; it deadens and dulls the Action of the Stomach, and takes away the sharpness of the Appetite; this may be known to every one, if they would observe the operation of such things; for they are unequal in their parts, the heat bearing a predominacy in them, they do by *Similies* cause all sorts of Foods and Drinks, with which they are mix'd, to become like themselves, *viz. Unequal*, if great care be not taken: And the worst of all is, after our Stomachs are accusom'd to such things, we cannot be well satisfied without them, for they are in some degree like *Wine*, whereof if a man drink frequently, he cannot without a great deal of Trouble, and some Hazard to his Health, refrain from it; the like is true in drinking of *Brandy* and taking of *Tobacco*, which Customs are far more dangerous than the former: For every sort of Food and Drink in which Nature is in its Properties *Unequal*, does powerfully stir up and beget its likeness in the Stomach, and causeth Nature to be unequal in her Operations; for no sorts of *Meats* or *Drinks* do more destroy the Health and Welfare of Nature, than those that contain too much Nourishment, and whose predominant quality is to hot, which generally is the effects of all such *Foods* and *Drinks*, in which the above mention'd Ingredients are mixed.

When I consider the strange and unnatural mixture, and the variety of Meats and Drinks that are too commonly us'd, I cannot admire the Unhealthiness of our Age: And certainly if this Nation do continue and encrease their eating and drinking the improper *Fruits, Spices, Wines*, and other things that are the Products and Growths of other Countries, as has been done for these forty or fifty years last past, we shall be corrupted in our *Radixes*, as too many are already; all those things being now commonly us'd which have greatly encourag'd other Nations to make such quantities of them, as that they are become so *Cheap*, that it is scarcely worth the Merchants while to bring them over; for where there was one pound of *Sugar* spent forty or fifty years ago, now there is a Thousand; and where there was then one quart of *Wine* drunk, there is now *Ten Thousand*.

The use of *Tobacco* and *Brandy* a hundred years since was hardly known; nay, the use of our *Ale* and *Beer* has hardly been above two hundred years, which now we account most Natural; there is somewhat may be said against *Beer*, but because it is made of our own Grain, I shall not say any thing here of its Nature or Operation, having treated of it in another place. Great hath been the Increase of those Foreign Ingredients of late years, inso-much that they are esteem'd good to be mix'd amongst common Food and Drinks, as also to be taken *Physically*; for you may hear many say, that *Tobacco* is good to prevent *Fumes* and *Vapours* from flying into the Head, and so make it their constant practice to take it. Now if this had any such operation as they say, the constant use of it would destroy its Vertues; the same may be alledged of *Brandy, Wine, Spices, &c.* It is to be noted and pitied that Aged People do not only eat and drink such things as are hurtful, but they mix *Spices, Sugars* and *Fruits* amongst all their *Childrens Food*, and between whiles give them *Wine* and *strong Drink*, which must be very Injurious to their Health; for all Children are tender, both as to their Spirits and Bodies; and because they are growing, their Nature requires great store of moisture, which can be no other-

otherways maintain'd but by a simple and mean Food and Drink: If you mix their Food with *Sugars, Wine, Spices,* and *Spanish Fruits*, they will certainly over-heat the Body, stop the Pores, dry up the Radical Moisture, hinder the pure moist Vapours of the Air that they cannot penetrate the Body: These destroy the Stomach, blunt the edge of the Appetite, contracting the Vessels of their *Stomachs*, making them *lean* or *Consumptive*, and in others breed abundance of *gross Phlegmatick Humors*, all according to the Nature of each Child's Constitution: It causeth likewise all their external parts to burn and glow with unnatural Heat, generating many Windy and Watery Diseases and Evil Juices in their Joynts: All these Maladies are much augmented by other indulgent ways Women use towards their Children, as keeping them *over warm*, especially at night, and feeding of them *too often* and *too plentifully*, insomuch that their Stomachs are always foul'd and furr'd with gross and Phlegmy Matter, their Food being *too much in Quantity* and *too rich in Quality*, which makes the Children uneasy, apt to cry, and froward, and puts their Nurses to abundance of trouble, which would be in a great measure prevented, if *Temperance* was observ'd, and *Women* would be content to give their Children that kind of Food that were *proper* for their Ages and Constitutions, and which does grow under and by the Vertue of their own Constellations; for every *Country* or *Climate* does furnish the *Natives* thereof with all things, both for *Food* and *Physick* proper to preserve Nature, having more agreement and unity with our Constitutions. Is there any sort of thing brought from the *West* and *East-Indies*, from *Spain* or any other Country, that is to be compar'd to our *Bread, Cheese* or *Futter*? Have we not a great multitude of excellent *Herbs* and *Roots*, which make good wholsom Food? And have we not also excellent *Water*, which is not only the best of Drinks it self, but by the help of our *own Grains* and *Fruits*, makes various sorts of Drinks as strong as *Wine*? And do we not make excellent Drink of *Apples*, more proper for our Bodies, and more suitable to our Nature than any of the

Spanish Wines? What is it that English People want, either for the Belly or the Back, if *Wantonness* or *superfluity* was set aside? Are not all sorts of Food that are of our own Growth more suitable and friendly to our Natures, than those that come from other Countries? Are not those that live in the most remote parts of *England*, and far from *Cities* and *Sea-Ports*, where *Money* is scarce, and such things dear, that the common People cannot buy them, most healthful and freest from Diseases? But now those *Out-landish Ingredients* begin to be so much admired, that the good *Dame*, viz. the *Farmers Wife* will sell her *Eggs*, *Butter*, *Cheese* and *Wheat* to buy *Sugar*, *Spice* and *Tobacco*, which stand them in no stead, only to increase *Intemperance* and *Distempers*. The very *Plough-men* and *Shepherds* defile their most pleasant Air with the fulsom Fumes of *Tobacco*. Likewise, the common use of these things have made way for various *Trades* and *Imployments*, so that a great part of the People are imployed to bring them over, and to distribute them here; so that there is small hopes of leaving off these *Superfluities*; they are become as it were *Essential* to the Nature of the Users; but the cheif Happiness of English People is, that their own Country does abound with all things that are needful for the support and preservation of Nature, and that every one is left to his free choice. Therefore a Wise Man may in the midst of those various *Superfluities* live soberly and temperately to his own comfort, and the praise of his Creator.

2. It is to be observed, that most of the *Fruits* and *Spices* that come from those hot Countries are not only disagreeable to our Natures, but even the Natives of those places do very moderately and sparingly use them, esteeming them not fit to mix with their common Food; the same is likewise true of their Moderation in the use of *Wines*; for they do not drink it as we do in that abundance, but sparingly, and mix'd with *Water*; besides, the frequent use of the fore-mention'd Ingredients do make English men too *Effeminate*, & do in no wise agree with their Constitutions; for cold Countries do make hardy, strong and *Martial* People,

People, as also Food of that Nature does by its simile maintain and preserve the Health of the Body and Mind, far beyond what is brought from those hot Climates. But if the Natives of those Countries should eat and drink those *Spices* and *Wines* in that Quantity as we do, it would, as it were, destroy the very *Radix of Health*, which is one main cause why our *English* are so unhealthly when they travel and live in such hot Countries; for they continuing the same Intemperances which they accustomed themselves unto their own Countries (which those places will not admit of) their Bodies and Natures do much alter and change, when they alter the Climate; and not only our *Bodies*, but also our *Dispositions* and *Inclinations* are thereby much changed. Therefore all People ought strictly to observe such degrees of *Temperance* in such places as are most suitable and profitable to preserve Health; for not only all sorts of their *Fruits* and *Food*, but their *Drinks* also do much differ from ours, the predominant Quality whereof standing chiefly in the Nature of *Sol* and *Venus*; and if such *Fruits* and *Wines* be not taken sparingly, they will quickly awaken their Centers and Natures in the Body, and cause the most subtle Spirits to evaporate, as most do find after drinking plentifully of *Wine* or *strong Drinks*, and eating Food in which those *Rich Fruits* are compounded, how indisposed will Nature be, how heavy and dull the senses, and as it were stupified? And this is caused not only by over-charging of Nature with the quantity, but with the Quality also of the Food, which doth so violently open the *Solar* and *Venerial* Properties of the Body by a sympathetical operation; and does evaporate the pure Spirits, and consumes the sweet Oyl, whence the pleasant Life burns; after such Intemperance in eating and drinking, you find great alterations in the state of your Body. Some think, *That the stronger the Liquor, and the Richer their Food is, the more Vertue and Strength is in it*; but the contrary is to appear; for nothing is more hurtful to Nature than that which contains much Nourishment; for this cause many People are out of order, their natural strength decaying by degrees,

grees, and occasioning many Diseases to reign, which had no being in former Ages, when the use of such things were not known. In remote parts, where such *Fruit* and *Wines* cannot be procur'd, they are happily freed from many grievous Distempers, with which we are afflicted. But all that I can say will not convince such as are *Wise in their own Conceits*, nor prevent them from boyling two Quarts of Ale to one, with good store of Oatmeal and *Spice*, and then sweetning it well with Suger, give two or three Quarts a day hot to Child-bed Women.

Of *Fish*.

Fish generally are cold and moist, of them some are easie, others hard of Digestion : The frequent and plentiful eating of this begets Phlegm, and a kind of cold moist matter in the Body ; likewise we are to account some of them unclean and unwholsom, others clean and wholsom, the first sort are such that are bred in muddy stinking Waters, as *Ponds*, &c. where the Water has no motion, or in *Rivers* which receive the Excrements of Cities or Towns, such *Fish* produce bad Nourishment, corrupt the Blood, and cause Obstructions, Scabs, Leprous Diseases, &c. If People were sensible of the hurt they do, they would no more eat them, than they would *Frogs*, *Snails*, yea, *Snakes*, for they all have one and the same Original, and are generated from a like matter : These Creatures, or rather Vermin (for so I may call them) are produced from Putrification, gross and unclean matter, and would be abominable to Humane Nature, if they were known to be such ; besides the Diseases they cause, they also defile the Spirits by awakning their Similies, they prove frequently to be of Ill consequence both to the Body and mind: Those *Fish* that have no Scales, are unclean, and the Nourishment they afford is of a moist and slimy Nature. But on the contrary, those that have both Scales and Fins, are wholsomer, and are of a dryer Substance, and easier of Concoction ; those that are bred in clear gravelly running Waters and Rivers, are
sweet,

sweet, pleasant and wholsom, if taken in their proper Season.

Both the Seller and Buyer of *Fishes* are guilty of great mistakes about them ; the Fisher-man does commonly let them dye of themselves, or by throwing one upon another, causes one rather to suffocate another ; this way does a great deal of harm to the *Fish*, as well as to other Creatures, *viz. Cows, Sheep, &c.* But the better way is to give them a wound so soon as you take them out of their proper Element, rather than to suffocate them ; for by this, the pure *Essential Spirits* and *Balsamick Body* suffers Violence. There is a custom among some to keep Fish alive until they have a mind to eat them ; this is chiefly practis'd among the *Dutch* : Though it be a very good Custom, yet a great many commit Errors in this particular, for they are oftentimes kept in a small quantity of thick standing Water, until they languish and grow weak, fainty and poor : But if you have a mind to keep them, let them be put where there is plenty of good Water : Do not put any great quantity together, neither keep them too long before you use them.

CHAP. VIII.

Of the Mischief of *Variety* of *Meats* and *Drinks*, and the Inconveniencies of *Improper Mixtures* ; and on the other side, what *Foods* are fit to be *Compounded*.

THE mixture of several things of disagreeing Natures, is common in this wanton Age to most sorts of People, except such as are constrain'd through pure Necessity to live on simple Meats and Drinks ; but in adding of divers sorts of Food together, so as to render them Wholsom, or not very Prejudicial to the Health, there is required a greater Understanding than ordinary *House-wives* are endu'd with, or indeed the best Cook ;
for

for their business is to gratifie the Extravagant *Fancies* and *Liquorish Pallates* of those they belong to, rather than to study to prepare what is agreeable to Nature.

For when you *mix* two, three, or four things together, if the predominant Quality in *each* be of contrary Natures, then such Food will produce a *disagreeing Nourishment* in the Stomach, whence must arise an inward *Strife* and *Contention* for mastery, so that oft-times the pure Vertues and Spirits suffer violence, and become suffocated. This is manifest in all sorts of Herbs, Woods, Earths and Drugs, which *Dyers* and *Painters* use, *two* of which being mixt, produce a *third* of a kind and nature contrary to *both*; and if you add a *third* Ingredient of a Nature contrary to those *two*, it will become a *fourth* Species: The same thing happens in *Eatables*. As you *alter the Taste* of any simple Food, by adding one or more Ingredients: So you *vary its Nature*, so that it becomes not only of *another Taste*, but a quite *different Operation*; for this cause there ought to be great Caution and Discretion used in *Mixing* of Food, or else you bring all into *Confusion*: We ought to understand the Nature of each Ingredient, and what *Juices* and *Nourishment*, *two* or more things conjoyn'd, will produce; for each particular makes some Variation, either for the *better* or the *worse*; for all *Tastes* in Food have the very same Original as *Colours*, and *Cooks* ought to be as skilful as *Painters* in their Mixtures, which, if well observ'd, most People would be free from desiring such Compounded Dishes, most Men, through ignorance of the Nature and Operation of things, imagining, that the *more both mean and rich Ingredients* are mix'd together, the *greater and better* the Nourishment: The contrary whereof is true, for such things do generally produce a Nourishment of a contrary Nature to most of the Ingredients, as is evident in *Painting*; for Example, take *Indigo*, *Ultramarine*, or any *Blew*, and mix it with *White*, and it makes a *Skie* to what degree you please; but then put a third, *viz.* mix a *Pink* Colour, and makes a *Green*, which is a fourth Colour, of a contrary Nature to both the first, second and third; also
mix

mix *Verdigrease* and *Pink*, and it makes a *Green*; take *Lake* and *Ultramarine*, and it gives a deep *Purple*; mix *Lake* and *White* together and you have a *Pink* Colour; and if you would have the deepest *Black*, take the *whitest* *Ivory* you can get, and burn it, and the *Ashes* will perform your desire; so likewise *Copperas*, *Gauls* and *Logwood* dye a *Black*, though none of them are so.

Furthermore, it is to be noted, that there are but *Seven* perfect Colours in the World, which have their Original from the *seven Constellations*, viz. *Black*, *Red*, *Yellow*, *Blew*, *Lake*, *Green* and *White*, each of which does contain the true Nature of all the Seven; but that Qurlity that predominates denominates the Colour, and all the other lie as it were hid or captivated; but when another or contrary Colour is mixt or incorporated therewith, then both those Colours lose their right in Nature, and thro' an inward strife and contention, there is a *Third* awaked, which before the mixture lay hid and captivated, and this *third* is of a contrary Nature to both the first; and so you may by continual Additions of other Colours, alter it into a fourth, a fifth, a sixth, and so on: for from an apt Commixture of these seven Colours, an ingenious Artist in Parting can imitate and represent the Colours of *all things* in the whole Universe: The like is to be understood of *Tastes* and the nature of *Food*, mixing of two things of contrary Qualities, produces a *third Juice* different from each of them; and if you add a third Ingredient, that is in nature contrary to both the first, it will awaken another Nature; which lay hid or captivated; and so their arises a *fourth thing*, and this it performs by *Simile*, making that property in Nature strong which was weak, and causing that to become *manifest*, that before did disappear. As in the before-mention'd Instance of mixing *Blew* and *White* that produces a *Sky-colour*, which is one degree of Variation; but then mix *Pink-colour* with these two, and it makes a *Green*, which is quite contrary to both the first and second: Now before the *Pink* was so added, this same *Green* was essentially in both the Colours, but not manifest till the *Pink* captivated both the 1st and 2^d and made them disappear,

pear, and so brought to manifestation that Colour which before lay dormant. So great is the Power of Nature in altering, changing, and as it were new-making, where things of contrary Qualities are intermixt, and this is as strongly and really (though perhaps not altogether so visibly) in *Foods* as in *Colours*.

Hence the Wise men in all Ages have chiefly commended *Simple* Meats and Drinks, for they knew somewhat of the secret Powers and Operations of Nature, and were sensible that there were but very few that had understanding rightly to compound Diversities of Provisions; this must be reckon'd one of the principal Reasons why People lived so long of Old in perfect Health, because they us'd *simple* and *innocent* Meats and Drinks. But in our days there are but few that in their whole Lives do know the particular Operation of any one sort of Food, for they will not content themselves without *various things* mix'd together, many of which being of disagreeing Natures, are attended with very evil Consequences: And especially (with grief, shame and pity I speak it) there are scarce *any People* in the World more guilty of Gluttony and improper mixtures of Food than the *English Nation*, who likewise are more guilty herein of late Years than ever heretofore; for they have not only a great number of various sorts of Food in their own Country (which are most agreeable to the Constitutions of the Inhabitants) but vast quantities of *Fruits* and *Spices*, *Liquors*, &c. that are brought from other Countries, and the remote Regions of the World, which serve only to gratifie *wanton* and *liquorish* Pallats, and promote *Gluttony* and *Excess*.

And here I shall nominate some sorts of Food, which commonly are eaten, as Examples, to demonstrate with how improper Ingredients the same are Compounded, insomuch that Nature doth abominate them.

1. Observe the composition of *Cakes*, which are frequently eaten, and given especially to Children as *Food*? In them there

there are commonly *Flour, Butter, Eggs, Milk, Fruit, Spice, Sugar, Sack, Rose Water* and *Sweet-Meats*, as *Citrons*, or the like : Now here are *Ten Ingredients*, which are of so many several Natures and Operations, but being intermixt all in *one Mass*, the simple and natural Vertues of all and each of them are destroy'd, and changed into another Nature ; so that the predominant Quality of each of them suffers Violence, and loseth its natural Power, and there it becomes a *Confusion*, and the simple Taste of each thing is so intermingled and adulterated, that the Pallat cannot distinguish one from another, and the whole proves *ungrateful* to the Stomach, as appears in that, Should any Person be confin'd to such *Cakes* only, and make them his *constant Food* but for two or three Weeks, Nature would grow sick and out of order, and the Stomach and Pallat would *nauseate* and *abominate* them ; and any *two* of the said Ingredients make *far better* and *wholsomer Food* : For how long may a man live with *Bread* and *Milk* before Nature becomes weary ? Divers have scarce us'd any other Diet for many Years together : So likewise *Bread* and *Butter*, *Bread* and *Eggs*, *Bread* and *Fruit*, *Bread* and *Sack* or other *Wine*, is very good Food, and a man may use any of them a long time without nauseating Nature. So that you see here, that *Ten* rich Ingredients mix'd together do not make so good, wholsom or natural Food, as *One* or *Two* of them ; for if two things be mix'd together that bear a friendly Aspect to each other, such things make but a degree of Variation, and that for the *better* ; for when the Ingredients are proper, and not too many, the inward or hidden Qualities in each thing are awakened and strengthn'd, so that such Food becomes more agreeable: and gives better satisfaction to Nature than any one sort of Food can do : As for Example ; *Bread* and *Milk* have a *simile* with each other, therefore a man may live a long time with it before Nature be cloy'd ; the like may be said of *Bread* and *Butter*, *Bread* and *Cheese*, &c.

2 In some other compounded Foods the case is far worse ; for in *Cake* all the Ingredients have attain'd their
full

full *Ripeness*, *Strength* and *Vertue*: But in other cases *raw unripe* Fruits are compounded and made into Food, as *green Goosberries* and *Sugar* in Tarts, &c. where the *Berries* and the *Sugar* being both Extreams, such Food cannot therefore afford a proper Nourishment; and if a man should be confined solely thereunto for a *Month*, his Nature would neither be sustained nor satisfied, because such immature *Fruits* are too Crude and Phlegmy, and the use of them was first brought in by *foolish Nice-pallated* People and *Gluttons*. For no sort of *Fruits* nor *Grains* ought to be eaten till they have attained to some degree of *Maturity*, nor will they before afford any firm Nourishment, though they be never so artificially mix'd with Spices, Sugars, &c.

3. It is no ways proper to mix *Fruits* that grow in *hot Climates*, as *Reasins*, *Currants* and *Sugar*, with *Flesh* and *Fish*, as is done frequently in *Pies*, *Samces*, and other sorts of Food; for the same disagreeing in their *Radixes*, generally prove of ill Consequence to Health, and nothing is so good, so pleasant, and so wholsom to be boyl'd and eaten with *Flesh*, as our own Country *Herbs* and *Roots*: And it is also to be noted, That all *Foreign Fruits* are more agreeable when mixt with our *Fruits*, than with our *Flesh*, though we have little or no need of them with either.

4. It is an ill Custom among many to compound Food by mixing *unprepared* things with such as are *already prepared*; as for Example in those they call *Bread-Puddings*: Now *Bread*, when 'tis well bak'd, and other Circumstances performed to it, as they ought to be, is then prepared to its highest degree of use and excellency, being the most friendly Food that ever was invented, and whatsoever preparation or alteration it passes thro' afterwards, causeth a sick faintness to attend it; for in its first preparation or digestion its crude phlegmy, gross parts were destroyed, and the gross Body open'd, by which the pure spirituous parts and balsamick Vertues become more volatile; so if *Bread* be put to a second preparation, or goes thro' another digestion, the essential Vertues thereof are as it were totally destroyed, and all such Food has a fainty or
sickish

sickish Taste and Smell, and if a man should but for a small space be confined thereunto, his Stomach and Nature would quickly grow weary and abominate it; (only those that do frequently use such Unnatural Preparations, do in some degree hide the fainty Quality by various mixtures) The very same is to be understood in all kind of Food. For would any man willingly eat of Meat that is once *boyl'd* or *roasted*, and let be cold, and afterwards boyl'd or roasted again? Or mix such Flesh with raw, and so prepare them together.

5. This is further manifest by all *Broths*, and *Pottages* that stand to be cold, and are *heat again*; when first made they are full of Life and Spirits, of a pleasant Smell and brisk Taste, grateful to the Stomach, and easie of Concoction; but when they have been at the Fire the second time, the spirituous Qualities, that in the first preparation were set at liberty, and rendr'd Volatile, are evaporated, and they become of a *strong dull Taste* and *Smell*. For all sorts of Food over-prepared, or twice prepared, are hurtful: For this cause *Water-Pap* that is made of *Bread* is not an wholsom Food, and no way proper for sick People or Children; and so much the worse, when it is made *fulsom* and *strong* by the various Ingredients they add to it; The same may be said of *fermented Liquors*, as *Beer*, *Wine*, &c. if they be committed to the fire, they become of a dull, flat, heavy Nature, void of Spirit and Life; or if such be put into Food, and that same Food afterwards prepared by fire, then also they lose all their pure Vertues, and there does only remain the strong original Quality, which is a Death rather than Life. This should be well noted by all *House-Wives*, and by *Nurses* especially among sick People, and not make them as much Posset-drink or Broth as will serve them twenty four Hours, and when occasion is, heat it again and again, thereby destroying all its pure spirituous Parts and Vertues, till it becomes as sick and fainty as those that are to eat and drink it; for such things are burthensom to a well Stomach, and what then must they be to those as are sick and out of order, whose Spirits are few, and those weak and languishing?

6. There is another Trick of Nurſes, which even the learned do often adviſe, *viz.* when People are ſick, to boyl their Drink with a Cruſt of Bread in't. Now both theſe have been prepar'd before, even to the higheſt degree; ſo that by this boyling them together again, as well the *Drink* as the *Bread* loſe their Vertues, and the Drink becomes as flat and dull as *Pond-Water* in a hot Summer day; and then the *Wiſe Nurſe* adds a luſty Quantity of *Sugar* to hide its groſs dull fulſom Taſte, which renders it ſtill duller and heavier on the weak Stomach of the ſick. Now all ſuch Drinks are *nauſeous* to Nature even in times of Health, ſo that if a well man ſhould drink conſtantly of ſuch *Perboyl'd dulcified ſtuff*, it would diſturb Nature, and ſend dulling Fumes into the Head, deſtroy his Appetite, and cauſe an unpleaſant heat in his Stomach, with a *clammy Droughtineſs*, nor would it give Nature any ſatisfaction; And if its effect be ſuch on the *ſound*, what miſchief muſt it need do thoſe that are already *Difeaſed*? If a *ſottiſh Ignorance* did not poſſeſs many of them that paſs in the World for *Learned men, great Rabbies* and *profound Doctōrs*, they would certainly never act ſo contrary to Reaſon and Nature as they do: Nor do I know any Reaſon why good *Ale* or *Beer* ſhould be eſteem'd *Ram*, as 'tis by moſt, even *Phyſicians* themſelves; has it not paſſed thro' ſeveral *Digeſtions*, as *boyling by Fire* and *Fermentation*, which are the higheſt Preparations it will admit of, ſo that neither Nature nor Art can advance it? For if ſuch Liquors be committed to the fire a ſecond time, the ſpirituous parts do either evaporate, or are ſuffocated; they are ſo pure and volatile, and ſtand ſo external, that they will not endure any violent Motion or harſh Fire to touch them, without manifeſt Injury; therefore all common *Beer* and *Ale* well brew'd, and of a proper Age, being brisk and full of Life, is abundantly to be preferred before Drink again boyl'd, either by it ſelf or with a cruſt of Bread.

This may ſomewhat be illuſtrated even in *Common-Water*, which is crude in compariſon of *Beer* and *Ale*, and has never paſſed thro' any *Digeſtion* to unlock its ſpi-
rituous

rituous parts; yet if you take such Water from the *Spring*, and boyl it, 'twill open the crude Body, and cause the pure spirituous parts to become so volatile that they will evaporate, so that 'twill be good for little or nothing, if it be not used presently. If you would know whether it be true or no, do but walk into the House of *Dame Experience*, Take *Common-Water*, boyl it, put it into a good sweet Vessel or Barrel; then fill a like Barrel with *Water* from the same Spring *unboyl'd*, and keep them for further use, as Sea-faring men do for their Voyages; then observe what follows, The Water that was *boyl'd* will *stink*, and *never be sweet again*; but the other, tho' it stink, or rather ferment (as some Water will do twice or thrice) yet it will be good and *sweet again* for all Uses. Again, if you *boyl Water* in *cold Weather* or *Frost*, it will afterwards freeze sooner and be colder than such as has not been boyl'd. Now there must be some Reason for this, which is no other, than that the *boyl'd Water* has lost its inward spirituous or warming Nature, so that 'tis become more *Saturnine*, cold and earthy, whence the Air has the greater Influence upon it, and causeth a quicker Congelation: So likewise it is to be observ'd, that if you boyl Water an hour, or any considerable time before you put in your *Flesh*, *Herbs*, or what else you would dress in it, such Food will not be so sweet nor wholsom as what is put into the Vessel as *soon as the Water boyls*; or if you boyl Water an hour, and then let it stand till 'tis cold, and afterwards boyl any Food in it, it will give it a strong fulsom Smell and Taste, make it hard of Concoction, affording but a bad Nourishment. All which shews, the Fire has power to open the body of the *Water*, causing the spirituous parts to become volatile, and makes them capable of being evaporated on a second boyling, much more than of *Beer*, *Ale*, &c.

7. There are many other *Improper Mixtures* that are common in time of Sicknes as well as Health, as mixing several sorts of *Syrups* with their Drink, and making up *Cordials* with *Syrups*, which Nature doth loath; for no *Syrups* are so grateful to the Stomach as *White Sugar*, they

being naturally of a *dull heavy, flat Quality*; they are a broken body, the pure spirituous parts are suffocated, and so have not that briskness on the Pallat and Stomach as Sugar. For tho' Syrups be made of White Sugar, yet they are nothing so good, being mix'd with any Drink or Food, inor so grateful, as the same Sugar; for every time Sugar is melted down, the spirituous parts are *flattened*, and it cannot attain its proper natural Goodness, except it be *fired* again, and such an order observed as follows in *Re-
aning*, for then there is a separation made, and it obtains purer and finer Body, which is not done in *Syrups*; and therefore if in Health you drink them in *Beer* or *Wine*, the Stomach doth not so well like them, nor will they be so pleasant, especially if often drunk, much more nauseous must they needs be to the *sick*: And especially most burthenfom to weak Natures are such *Syrups*, when mixt with improper Ingredients and Liquors, as with cold *dis-
tilled Waters* of various Herbs of disagreeing Natures, and then to add (as most do.) that which they call *Epidemick Water*, which makes a *Cordial* sicker than the Patient that takes it. I would have any moderate Person consider and judge, whether a man in good Health can without great violence to his Stomach, and disorder, sup off such *Cordials*, and other compounded *Slip-slops* as the Sick are forc'd continually to swallow down? And if so, what a deplorable condition are the Sick in, when most of the things both for *Food* and *Physick*, that are ordered and prescribed by *Physicians* and *Apothecaries*, are generally nauseats to Nature? So that when we would describe a *filthy abominable Taste*, we say it tastes like *Physick*, or like a *Medicine*. 'Tis enough in all Conscience to make a well Person *Heart-sick*, to be confin'd but two or three Weeks to the Circumstances a sick Body is subjected unto by these *Men of Method*, and their *Tutor'd Creatures* the Nurses: For.

First, he must have all his Drink boyl'd forsooth, with a Crust of *Bread* in it: This too he must drink as hot as may be endured; and *Mistress Nurse* for pure Laziness will make at *Once* as much fulsom *slip-slop* as will serve a whole

whole Day and Night ;and so the poor languishing Creature must take it *heated again and again*: Then *Gaffer Doctor* enjoyns him every two hours a quantity of his *sick Cordial*: and to compleat the Tragedy of his Martyrdom, there must be a rouzing *Fire* in the Room, tho' it be at Midsummer, the *Curtains* must be drawn *close*, and a Cloth before the *Windows*, so that there can scarce come the least *Breeze* of Wind or pure Air into the Room; whence the imprisoned Air therein becomes *sulphurous* and so *noxious*, that such Chambers send forth such strong and fulsom Scents and Fumes as will disorder the most healthy, if they continue there but a while. These are some of the abominable (I had almost said *Murderous*) courses the poor *sick* are confined unto, which is much to be pitied, and deserves to be remedied.— And therefore tho' this Discourse may seem a *Digression*, I am confident the Judicious will pardon it.

8. Another very improper Mixture, is, when People eat several sorts of *Flesh* and *Fish* at one and the same Meal; for these two Creatures are of different *Radixes*, therefore being eaten together make an unwholsome Nuorishment in the Body of a contrary Nature to them both, especially when the various sorts of *Sawces* and *Ingredients* of that kind are intermingled. There are some foolish *Epicures* that stow so many various Kinds and Natures in their Paunches, as if they would eat up all the freight of *Noah's Ark* at a Mouthful, and cannot Dine without as many different Ingredients as an Apothecary puts into the Composition of *Mithridate*, which is said to consist of about *Two Hundred*. But so far were the Wise Antients from this extravagant Gluttony and Uncleaness, that such of them that did admit the eating of clean *Flesh* and *Fish*, would not use the same *Vessels* in preparing the one, as they did with the other, but had *distinct Kittles* and *Platters* for each, to keep them apart.

9. There is another sort of Food much eaten by the *English*, and more than by any other Nation, viz. *Pies*, which are many times compounded of *Ten* or *Twenty* several Ingredients, many of them of contrary *Natures* and

Radixes, as first, there is the *finest Wheat-flour*, the *course* or *branny* part (which contains the most *opening, cleansing, digestive* faculty) being unhappily taken away, and so curiously separated, that the fine Flour thereby becomes of a stopping glutinating (or *glewing*) Nature; 2dly, There is good store of *Butter* mixt with it. And 3dly, *Flesh*, and several sorts of *Spices* and *Spanish Fruits*, and many other things, which are all bak'd together, and there they boyl in the deadly sulphurous *Airs* of the *Ovens*, without the Influences of the pure Air, and without sufficient Liqueur to help Digestion, or cleanse and purifie the grossness of such things, but they lie suffocated in their own Juices, the Good and Evil all jumbled together, whence the whole becomes Naught; the Nourishment such food yields is neither Proper nor wholsom; for the Inequality of the Ingredients have destroyed all the simple Vertues of each, so that there is *Confusion* and *Discord* awaken'd, which in the Body irritate their Likenesses, and thence *Diseases* and *Disorders* follow.

Therefore the more Wise and well-minded Persons in all Ages, whose desire was to know and fear the Lord, and assist his Hand-maid, *Nature*, have always chose the most *simple innocent Meats and Drinks*, knowing that such had near Affinity to *Harmony*, and had not power to beget or excite any quality or property in Nature. but what was like themselves, *Peateable* and *Harmless*; for the nearer the Equality and Concord any sort of Food or Drink is, the greater Power it has to preserve the Body and Mind in the like sweet Temper and Unity, which cuts off all Diseases in the Bud, and prevents their very Seeds. For this cause *Water* throughout the World in Primitive Times, and in most Countries to this very day, has been, and is esteem'd the best Drink, for that it gives to such as drink it a full satisfaction; whereas all other sorts of Drinks, especially those that exceed in any particular quality; do leave some desire behind, after a man has drunk them, to drink *more*, (though perhaps already he hath exceeded in quantity;) the very same is in superfluous Food, only men cannot eat so long, nor so

much

much as they can Drink, because Food is *heavy* and *hard* of Concoction, and requires time to digest; whereas drink is *thin* and *Spirituos*, and therefore it quickly makes separation, and finds many ways to pass away, which Food cannot do: Therefore over-charged *Meals* of sumptuous Food, do often prove more dangerous to the Health of the Body than a *debauch of Drinking*, tho' both are worse than *brutish*, and very *hazardous*.

But on the contrary, those that accustom themselves to *simple Meats* and *Drinks*, do not only highly satisfy and gratify Nature, and preserve themselves in perfect Health, which is the reward the Lord has ordained for the *Temperate*, but they cut off all Superfluities (the Seminaries of Diseases) in the very Bud; whereas the Gluttonous and Intemperate are liable to a thousand Snares and Inconveniencies, which makes their Bodies unhealthful and unserviceable, and beclouds their Minds and Intellectuals, so that they can neither know *themselves*, nor their *Creator* in any other thing as they ought.

But still there are some sorts of Food that may be properly *Compound*ed, as bearing a *Simile* with each other: As,

1. *Bread, Butter, and Herbs* either *Boyl'd* or *Raw*, as also several sorts of *Roots*.
2. *Bread* and several sorts of *Fruits*.
3. *Bread* and *Milk*, or *Milk* and *Flour* boyl'd together, with some *Water* and *Oat-meal*, and *Milk* and *Water* boyl'd.
4. *Bread* and *Butter*; *Bread* and *Cheese*.
5. *Milk* and *ripe Fruits*, as *Milk*, and *Apples*, &c.
6. *Butter* and several kinds of *Pulses* boyl'd.
7. *Bread*, with all sorts of *Flesh* fit to be eaten.
8. *Herbs* and *Flesh*.
9. *Roots* and *Flesh*.
10. *Bread* and *Eggs*; but *Butter* is but an improper Ingredient with *Eggs*.
11. *Bread* and *Fish*.
12. *Oyl* and *Fish*; for *Butter* is not so good: Also *Fish* is wholesomer boyl'd in *Water*, than prepared any other way.

I could nominate many more Mixtures, but these are the most natural and agreeable to each other, and most of them have mutual and friendly Aspects from their Radixes; so that what variation these Ingredients do make, 'tis for the better, they advancing each others Vertues.

If People could be perswaded to be moderate in Quantity, and prefer such simple Viands and proper Mixtures in their *food* and *drink*, and observe to prepare their *Meat* according to the Rules before specified, most of those cruel Diseases now reigning and raging would be prevented. There is abundance more in the observation of these things, than the generality of People understand or imagin. All that I desire of the Reader, is, that he would be so friendly to himself to make *Tryal*; for no man can be truly sensible of the Evil of any thing, except he separate himself from his Errors, and tries the contrary. *Butchers, Tallow-Chandlors, Poulterers*, and many other offensive Trades perceive not those filthy *Stinks* and *Fumes* which Slaughter-houses, Melting-houses, &c. send forth, except they separate themselves for a while into a more pure and cleaner Air, and then they become capable of distinguishing one from the other. For the like Reason, those that have accustom'd themselves to unnatural and improper mixtures of Food or bad Preparations, their Pallates and Stomachs are become *One* with such things, and they can as little distinguish the pure natural Taste and Scents of Food from the contrary, as the Trades-men afore-said can the noisom *fumes* of their own Shops and Work-houses. There are many Thousands of brave *finical Dames* in this Nation that are so curious in their Houses, and in whitening their Linnen, that they themselves can hardly tell what will please them; and yet after all, they lie on *Beds* that do really *stink* worse than *Common Houses of Office*, tho being us'd to them, they do not *smell* it, neither can they, so great is the power of the Evil Nature and Custom. And in these *stinking Dunghills* these *delicate Madams* spend two Thirds of their time, and surely then 'tis no marvel if they are afflicted with so many Diseases and Weaknesses; for if they did commit no other

other Disorders or Intemperances, this alone were sufficient to destroy their Health, as I have at large demonstrated in my Discourse of the Generation of that pernicious Vermin called *Buggs*.

CHAP. IX.

The Reasons in Nature why Cities and great Towns are subject to the Pestilence and other Diseases, more than Country-Villages: The Excellency of Solitude, and Advantages of a retir'd Country-Life.

THE Reasons are, 1. That the *Air*, which is the *Essential Life* of all material Beings, is defiled by the Congregating of such *Troops of People* together, whose very *Breath* is enough to make the *Air* thick, hot and sulphurous.

2. The *Closeness* of the *Streets* and *Houses*, whereby the pleasant Influences and Salutiferous Breezes of *Wind* are obstructed, which does condense the *Air*, and render it thick and humid.

3. The abundance of *Smoke* that the multitude of Chimnies send forth, which is of a keen sharp sulphurous Quality, that incorporating it self with the *Air* encreases its dullness, and fills it more full of gross Humidity, whence proceeds *Stoppages*, and many *Obstructions* and *Diseases* of the *Breast*, and the *Blood* becomes tainted with a sharp salt Humour that causes the *Scurvey* and a wearisome *Indisposition* throughout the whole Body.

4. The great Number of *Houses of Ease*ment that breath and send forth their putrid Smells and Scents into the *Air*, together with the various Uncleannesses that otherwise proceed from both Healthy and Diseased People, together with the *Washings* and *Cleansings* of *Houses*, and the fulsom Liquors *Flesh* and *Fish* have been boyl'd in, mix'd with other loathsom and filthy *Excrements*, all which

which are continually expos'd in the open Air, and do wondrously defile it, not forgetting the *Smoke, Dust* and *Ashes* of *Sea-Coal*, (where the same is used) which is of a pernicious Nature.

5. The vast Number of various sorts of *Beasts* and other Creatures, that are by Drovers daily slaughtered, and no care taken, but their *Blood* is expos'd to the open Air, and runs through the Kennels as if it were clean Water, and no more notice taken of it, whereas the same does not only send forth deadly Smells and pernicious Vapours, but fills the Air with *Revengeful Spirits*, which are inhal'd into the Bodies of Men, and there stir up *Similies*. Add to this the great Numbers of *stinking Trades*, which are in such places, as *Tallow-Chandlers, Tanners, Dressers of Leather, Soap-Boylers, &c.*

All these gross *Scents, Fumes* and *evil Vapours* that *Cities* are subject to, especially great Cities and populous, such as *London, Paris, &c.* their Nature being *Saturnine* and *Martial*, proceeding from the gross fierce wrathful matter, as deriv'd from things wherein the pure Spirituous parts and Balsamick Vertues are destroyed and totally suffocated, so that there does remain nothing but the gross phlegmatick Body, and poysonous Spirits, whose Fumes incorporate themselves with their *Similies* in the Air, and all the Elements and Stars, where by a secret and sympathetical power they awaken (by degrees) the wrathful and poysonous Properties; for every particular Quality in Nature has a Key in its self to open the Gates of its own Principle, whence proceed *Pestilential Airs*, according to the degree of the awaken'd Poysons and Wrath, there being a certain sympathy between the *Terrestrial Bodies* and the *Cœlestial*; for all things both in Heaven and in Earth, have but one only ground, and flow from the two grand Principles, *viz. Good and Evil.*

For this cause, when the original Poysons in Nature and wrathful Spirits, are by the occasions before mention'd, or any others, stirred up that they overcome the pure Vertues, they powerfully penetrate all Elements and Bodies, and wheresoever they find matter capable or disposed

disposed to receive them, incorporate themselves, and with highest diligence endeavour to destroy the good Vertues, and thence arise evil Airs and various Diseases, which suddenly seize the Bodies of Men. And this Nature doth not only in the Evil, but also in the Good, but not in a sensible way; but in a Natural, by Likenesses, where things agree in Number, Weight, and Measure, there they powerfully incorporate and rejoyce, and cast out their Contraries. A pergnant Example of this we have in *Sounds*; if two Instruments of one sort be turned to an equal pitch, strike one of the Strings, and the same String on the other Instrument will shake or tremble; this I have done my self, and also seen it done by others, so that there is no boudt to be made of the matter of fact. The very same sympathetical Power have all other things, though in some it be more Occult. What man in the World would believe the attractive Inclination which the *Loadstone* has upon Iron, if it did not appear to his sight? All or most men of Reason believe that the Constellations, Signs and Elements have a particular, and also a general Influence on all Inferior Earthly Bodies, which is apparent to all our Senses, varying Times and Seasons, Night and Day, making the Earth fruitful, and the contrary; and do not our Bodies alter as the Elements do? And as the Influences of the Sun vary, so do all things under Heaven. How verdent and sprightly does our Mother Earth appear in fresh and rich Emdroideries, and all the Trees in new Perriwigs, and Flowers springing, and wanton Birds, with inimitable Harmony seem to welcom the approach of that great *Eye of the World*, when he begins to renew his Visits to us in the *Spring*, and all Creatures look blyth, and jolly, and the Blood capers in Uouthful Veins, and nothing appears in Natures universal Face but Smiles and Gallantry; On the contrary, when he with-draws his vivifying Beams, and retreats to the Chambers of the *South*, how dull and dejected does every thing become, and Fields and Trees stript of their Ornament and Beauty, languish like forsaken Lovers, and appear forlorn as hopeless Prisoners, and Melancholy as old Age?

Nay,

Nay, if under the Protection of Truth we might Alarum lazy Tradition with a bold Paradox, without dreading Excommunication from the *Vertuoso*, for advancing Heresies in *Philosophy*, I would add, that *Inferiors* counter-act on *Superiors*, as well as *Superiors* on them; that all things in this lower World have the like Influences on the *Cœlestial Bodies* and *Elements*, as the *Cœlestials* have on *Sublunaries* and *Terrestrials*, and that this mutual Influx they have one upon the other by a certain natural Attraction and sympathetical Inclination. Thus the wonderful and wise Creator has endu'd every thing with an Attractive and Influential Vertue; and hence it often comes to pass that the Sons of Men by their Unclean Conversations do awaken and stir up the Wrath of the *Cœlestial Bodies*, and by a secret, and yet powerful Attraction, draws down the malignant Configurations, which sometimes cause *Epidemical Diseases*, at other times *Wars, Famine, &c.* all according to the Nature of the Evils or Property of Nature that was awaken'd. As for *Example*: If the People of any Town or City give way to Uncleannesses in *Meats, Drinks, &c.* and addicted to the Impurities of *Venus*, as most such places are, then by mutual Inclination the like Property in the *Cœlestial Bodies* and *Elements* are excited, and by degrees contaminate the whole *Atmosphere* (or parts of the Air next the Earth) with *Pestilential Poysons*, causing *Botches, Boils, Venereal Diseases, Fevers* and *Plagues*, all according to the degree of the awaken'd Wrath, and the length or shortness of the time of its operation; for all *Plagues* and *Pestilential Airs*, caused by Uncleanness, do by degrees corrupt the pure Spirits or venereal Properties in the Body; for whensoever this sweet Quality is violated, the Distempers thence arising, will for the most part manifest themselves in *Botches, Boils, Scabs* or *Leprosies*, and *Spots in the Flesh*, often accompanied with general Weakness, and a decay of the Radical Moisture.

But if the Properties of *Saturn* and *Mars* be so violently stirred up or awakn'd, and the fierce Storms of Nature do predominate in the Hearts and Souls of Men, then
follow

follow Tumults, Wars, Burning of Towns and Cities, and such like Calamities and Devastations. For Mens evil Words and Works and Unmerciful Cruelties certainly awaken the Wrath of God in the Stars and Elements, and hasten on Judgments. No Man or Nation can escape the great Law of Retaliation, which the Creator ordain'd in the beginning; for *Moses's Law* was the greatest and most excellent of all Laws, because it was built and had its Root in Nature; therefore whensoever the Jews observed it, they were sure of being blessed; for *Those that were obedient thereunto did preserve the Camp of the Lord from being defiled*: The Camp of the Lord is *Man*, and if Man keep himself from being defiled he will not awaken the Wrath of God in the Stars and Elements, but as he keeps himself clean, and from doing Violence, and obeys the Voice of Wisdom, and follows the friendly Counsels of the divine Principle of God's eternal Love and Light, then 'tis most certain, that by a secret power he will awaken the benevolent Properties of the Cœlestial Bodies and Elements, and attract their propitious Influences. For the Lord promised to such as were obedient, *the Dew of Heaven*; but when they became Rebellious, Unclean and Intemperate, then the Lord premitted the Evil Configurations and Influences of the Cœlestial Bodies to take place, and many sore Evils and Calamities they endured: This the Scriptures of Truth do testifie, and indeed it cannot be otherwise; for it is the Eternal Law of God in Nature, *That whatsoever Property or Principle Men do awaken and enter into with their free-will, whether it be good or evil, the same grows strong, and he is comprehended by it, and swallowed up in it, and made a subject unto that Kingdom*; and this both in the particular and in general, as that Experience teaches; for whensoever any particular Man gives way to any particular Evil that is a sin against God and his Law in Nature, and shall continue in the same, without Repentance, 'tis certain he will pull down the Judgments upon himself; but as Mens Sins and Transgressions are not alike, so neither their Rewards or Punishments.

This

This is further manifested by Mens *Words* and *Works*; doth not every word carry the Power of its Principle whence it had its birth? For that Property that was predominate in the *Word*, *Sound* or *Tone*, the same, or the like Quality in does stir up and awaken in those to whome the Words or Discourses are directed, whether it be good or evil; if the Words are formed by the *Saturnine* Property, then they awaken *Envy*, *Contention*, and a *Morose Dogged Humour*: If they proceed from *Mars*, then the fierce wrathful Fires are excited, and so of the rest. For if it were not so, an *Angry Word* would not have any power to move them to *Anger* to whom it is directed; nor would *Loving Speeches* beget *Love*, or a *Meek Answer* (according to *Solomons* Observation) *Turn away Wrath*: But as one Man has power to stir up and awaken *Love* or *Anger* in another, by his Words and Works, the same is to be understood in all other things; for there is a proportionate similitude between *Men* and the *Cœlestial Bodies* and *Elements*, Man being not only an Image and Likeness of God and Nature, but the *Horizon* of both Worlds, in which the Superiour and Inferiour Natures are conjoyned, and the Son of the Stars and Elements; so that there is a power in Men to awaken and attract their good or evil Nature; as well as there is in the Cœlestials to alter or change Mens Bodies and Minds. This many of the *Philosophical Ancients* have consented to, and most *Astrologers* are of the same Opinion; The *Calculators* of *Nativities* find by their daily Experience that *Viciousness* and *Intemperance* in the Natives Life, not only cause a very malignant Configuration of the Cœlestial Bodies to take place and have its Effects, but also he that lives Intemperately is always in danger, and subject to the male Aspects of the Superiors: Whereas on the contrary it is most true, that a *Wise Man* (that is temperate, just and circumspect) may rule his own Stars. But when Persons give themselves to Inordinate Living near or about such times as the Heavens threaten them with evil *Aspects*, *Transits* or *Directions*, then such disastrous Influences powerfully take place.

For this very reason Men are often insnared and drawn away to many Inconveniences before they are sensible of it; for the *wrathful, unclean* Nature having been by degrees awaken'd and strengthen'd by its *simile*, either in Meats, Drinks, Imployments or Communications (for every Property must have such Food as hath affinity therewith, or else it cannot increase, nor be brought into Manifestation, but without it, it languishes and becomes impotent in its Operation) the Person so offending is thereby subjected to all the malignant Configurations of the *Cœlestial* and *Terrestrial* Bodies: Yet if such an one shall turn to the Lord by *Prayer*, and abstain from the Evil Courses of this Life, he presently destroys and weakens that threatening Malignity; and this sober and temperate Life will by sympathy strengthen the Spirit of Wisdom and Understanding.

If this were well understood, there would be more Care and Diligence used, both in particular and general, as to outward and inward *Cleanneſs* than there is: For in great Cities and Towns especially, there are many Superfluities and Uncleanneſſes committed against God and Nature, and therefore such places above others do suffer many Inconveniences. The unclean Vapours and evil Spirits that do arise from Blood and other Excrements, do not only awaken the Wrath in the Elements and Stars, and draw down their evil Influences, but incorporate with the common Air and defile it, which being so corrupted, nothing is more Injurious and Pernicious to the health of the Body, and also to the Mind; for outward Uncleanneſſes do naturally and powerfully attract the evil Power, both Externally and Internally, because all such pernicious Scents and Smells do arise and proceed from the poysonous Root, and so bear a near Affinity to the evil Angels and Spirits, and do naturally attract them. So when the Elements are disturbed by malignant *Configurations* and *Aspects*, as in great Tempests of Thunder and Lightning, and the like, the evil Spirits and Angels are very buſie, and appear almost externally; for by those malignant *Configurations* the Wrath in the out-ward

ward Nature is violently excited, and the same being predominant in the evil Angels, they at such times become more apt and powerful to do mischief.

External Uncleanneſs does not only pollute the Body and Senſes, but alſo the Soul and Spirits; for which cauſe ſome of the wiſe Ancients would not wear any Woolen Garments, becauſe they are made of the Excrements of Beaſts: And indeed all Hair and Wool does contain a groſs fulſom impure Nature, but it lies ſo hidden that it cannot be perceiv'd, unleſs it be ſet on Fire, and then it manifelts it ſelf by its filthy offensive ſcent.

For the ſame Reaſon ſome of the *Philophers* lived retir'd; nay, many of the *Holy Men* and *Prophets* of Old (as the Scriptures teſtifie) when the Spirit of the Lord was in a more than ordinary degree upon them, and pleas'd to give them Viſions, and make known his Will unto them, did with-draw themſelves from *Towns* and *Cities*, and from the *Multitudes* of People into the open clear Air in Fields, Woods, Mountains, or by the moſt pleaſant Rivers and Fountains of Water: And our bleſſed Saviour, Chriſt himſelf did oſter practiſe ſuch Retreats, when he made his earneſt Supplication and Prayers to the Father. Few do underſtand or imagin the manifold Benefits unfrequented places and clean pure Airs afford both to the Body and Mind, the Senſes and Intellectuals of well diſpoſed Men, being free from thoſe Uncleanneſſes *Cities* and *Towns* are ſubject to, both External and Internal, for in thoſe looſom places the common Air is pure, thin and clear, free from thoſe fulſom Vapours, Scents and groſs Smells which *Cities* are ſubject to, and free from thoſe varieties of *Cuſing*, *Swearing*, and *Multitudes* of vain and impious Diſcourſes, which all places are liable unto, where *Rabbles* reſide, and which wondrously awakens the Internal Wrath, and gives many Advantages to the evil Angels and Spirits to work their *vile Purpoſes*: But on the contrary, in open ſerene Airs, as in Fields, Mountains, and by River-fides and Woods, there is no ſuch *Tumults*, no *ſtabbing of Heaven* with dreadful *Oathes*, horrid *Cuſes* and frightful *Execrations*;

Execrations ; no banishing of Temperance with drunken *Healts* and roaring *Huzza's* ; no fulsom fumes of *Tobacco*, nor viler *Steams* of detestable *Brothel-houses*, to infect the chaste Air ; no *Plays* or vain *Games*, no *Mistressing* nor *Revelling* to spend precious time ; no clattering of *Coaches*, *Drums*, *Fools*, *Fidlers*, &c. that make such a continual *Din*, that a Man can hardly call his *Ears* his own. But on the contrary, all is *sedate* and *serene*, still as the voice of good *Spirits*, and quiet as the Birth of *Flowers* ; no noise to be heard but the ravishing Harmony of the *Wood-Musitians*, and the innocent Lowings of *Cows*, and Neighings of *Horses*, and Bleating of the pretty *Lambs*, or the like natural *Tones*, wherein their is nothing of disturbance or danger, because nothing of *Evil*, but every thing praising the Creator according to the Capacity and Nature of each. Here it was, in these and the like places that the good *Angels* of the Lord appear'd unto the *Sons of Wisdom*, and taught them the true Knowledge of God and the Nature of things, and shewed them what should come to pass in future times. And whoever will obtain the true apprehension of God, of Nature, and of himself, must be separated ; and chuse sometimes to sequester himself from the *Tumults*, *Confusions* and *Distractions* of the publick World, and *Crowds* of the chaffering and bustling *Rabble*.

Besides all this, *Cities* for the Reasons afore said, are more liable to *contagious Diseases* : And because the Nature of *Infection*, and how it is spread, and how to be avoided, is very little, or scarce at all understood, we shall in the next place address our selves to discourse thereof.

CHAP. X.

Of Infection, or catching Diseases, and how they are transferred from one to another, and that all Diseases are Catching.

THE learned *Moses*, whom the Lord inspired with divine and humane Wisdom, commanded, that none should sit on the Saddles, lie on the Bed, nor wear the Clothes of the distemper'd, which if any did, they should be pronounced *Unclean*, and must pass through *Purification*. Now if there were no possibility of *Catching* the Disease and Uncleanneſs that the Sick was infected with, wherefore should this great *Philosopher* and *Illuminate* of his Age, who ſaw with *divine Eyes* into the Secrets of Nature, command his People to obſerve ſo many Circumſtances, which were not only difficult, but chargable to them? Certainly if it had not been ſome real benefit to them, it would have been the greateſt *Folly* to command them ſo punctually, and puniſh them for not obſerving and obeying thoſe Rules. But far be it from us (whatever the fooliſh World may dream) to harbour ſuch thoughts of the *Law of God* and his holy Prophet, That Law had its Foundation from the *Center* of Nature, and to demonſtrate the ſame, we muſt treat of the Punishment of Uncleanneſs, and on the other ſide, of the Excellency of Cleanneſs and Purity, the handling of which will give ſatisfaction touching the things propoſed, to be diſcuſſed in this Chapter.

1. All created things, in the *Animal, Vegetable* and *Mineral* Kingdoms, do proceed from *One* only ground; and though the multitude and variety of them be beyond any human Number or Comprehension, yet each and every one of them doth in one degree or other contain the true Nature and Property of the *whole*, but more eſpecially the *humane Nature*, for every Property has a *Central*

trai Being in Man, both the Good and the Evil. But the Properties and Qualities are not in each Man alike, but varied; in some, one quality of Nature is strong, in others another; whence proceeds the difference of Mans Inclinations, Dispositions, Love and Hate; and that Property which is strongest in the *Radix*, oversways and governs the whole Life: Yet even that which is *weakest* in that human Nature, is capable by the accession and assistance of its *Similies* to be made and grow very strong; and on the contrary, strong Inclinations and Properties are made weak, all according to Time, Place, Employments and Communications, or a Mans joyning himself with this or the other thing.

For this cause the *Philosophical Ancients* made distinction of things, some being *Clean*, others *Unclean*, betwixt which they commanded a separation should be made; but few in this blind Age do understand or regard the same, though there be scarce any sort of Learning more necessary: For those secret conveyances of *Vertue* and *Vice*, *Cleanness* or *Uncleanness*, or the transferring of Distempers from one to another, is done after an hidden imperceptible manner by way of *Spirits*, *Glances* and *Rays*: The natural Spirits in Men being so subtle and penetrating, as they powerfully search into all things, so that a Man cannot touch any thing, though it be never so *Impassible* or *hard*, as Iron, Stone, or the like, but these *nimble Scouts* do not only penetrate it, but are more or less retained thereon; if it were not so, the Dog would not find the Stone his Master throws among many others, nor follow him (unseen) by his Foot-steps; nor could the *deep-mouth'd Hounds* trace the *light-beel'd Hare* in all her *doubles* and *windings*, and tho' she run so *swift* as if she scarce toucht the surface of the Grass, yet she leaves real *Effluvioms* and *Impressions* enough to betray her to those persuing Enemies. Nothing can hold or withstand the Spirits, they are so thin, quick and piercing; no Iron, Stone or Wood can resist them, but they penetrate and search the depth of all things, and also will incorporate with those hard Substances; and if so, how much must

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they be imbib'd by Beds, where People lie warm and *sweet*, and where the *Air* cannot come with its refreshing Influences to cleanse and purifie those grosser Excrements, the *Vehicles* (or *Lodgings*) of malignant Spirits, that are continually breath'd forth by all Infirm Persons, which are so much the more retain'd therein, because all *Feathers* are of an hot sulphurous unclean Nature, and therefore more disposed to entertain and wellcome such unclean fulsom Vapours, which are presently awaken'd when others come to lie in such Beds, and readily enter and penetrate all parts of their Bodies, even to the very Center; and especially if it happen (as often it does) that such Persons proceed to lie in such Beds, as have but *weak Heats* and *few Spirits*, and *under* the Dominion of theirs who lodg'd there *before*; then those pernicious Vapours and Spirits more violently seize them, and incorporate with their *Similes*, and quickly awaken the *sleeping Poysons*, and infect the whole Mass of Blood, and thence flow Diseases, the most dangerous of all others, because they *weaken* and *cramp* Nature by degrees, stealing on gently, and mildly, destroying the Health before People are sensible; for when once any begin to feel them, then commonly they are grown *incurable*; neither do the *Physicians* know what to administer, because they do not know whence such Distempers proceeded.

But on the contrary, those People that have strong Spirits and natural Heats, and who have Dominion over the Spirits of such diseased Persons, as they shall lie with or after, or whose predominant Qualities in their *Radix* are of a contrary Nature, are nothing so subject to catch or receive Injuries this way, because they resist and repel such ill Vapours and Spirits, that they cannot enter or wound them. For as Diseases are receiv'd by *Simile*, and being weak under the dominion of the distemper'd Persons, so on the other side may those ill Rays be withstood by *Antipathy*, so as they cannot enter the Center of Life, by which means the *Radical Moisture* and *Balsamick Vertues* are preserved: Hence many do commit great Uncleanesses, and lie in all manner of Beds, and with People that are infected

fects with loathsome Diseases, and yet are not sensibly toucht; but as we use to say, *The Pitcher never goes so oft to the Well, but it comes home crackt at last.* So even these VIGOROUS Constitutions must expect by degrees to be debilitated, and at last become liable to the like Impressions as well as others.

I am not ignorant that many People will be very incredulous in these matters; 'tis true, they believe that the *Plague, Small-Pox, the Itch, and other Mangy and Leprous Distempers* are catching, because the Effects immediately follow, and they see them externally in the Flesh; therefore most Persons do both fear and shun communicating and lying with such; but as to all *inward Diseases* of various Kinds and Natures, few or none either fear or regard them, not imagining that there is any danger of Contracting those Distempers by conversing or lying with or after those that are so internally diseased. But I must be free to tell them, that all *inward Diseases*, as *Consumptions, Ptyticks, &c.* are of a far more dangerous consequence as to Health, than *Itchy or Leprous Distempers*, the one being outward, the other inward; the one hid and hard to be discover'd till it is too late, but the other manifest and more easily cured. And Nature has the same power to receive *inward Distempers* as *outward*; but whereas the latter are in the external parts of the Body, as the Flesh, or at deepest in the Blood (as all *Itchy and Leprous Distempers* are) such as catch them, have them in the same parts. But on the contrary, when the Diseases are inward, and hid in the Body, it frequently happens that such as are infected therewith, find not the ill effects in the very same parts, but elsewhere, yet rising from the same cause. Nor do Diseases thus transferr'd, use to make People sick in the beginning, but steal on by degrees, so that there are very rarely any Remedies apply'd till it be too late.

And as strong Constitutions many times keep off the Assaults of contagious Diseases; so neither are all weak-spirited People liable to receive *Injuries and Diseases* this way; for there are many who have naturally weak impotent Spirits, and consequently feeble Bodies, who

yet are as free from *catching Diseases* as any others, because they are clean and sound, so that the Rays and pernicious Vapours, and bad Airs have no power to seize on them, wanting a Friend or Confederate Traytor within to let them in, nor can they incorporate themselves by reason of the antipathy of Nature: For as every thing or Spirit is received by its *Simile*, so on the contrary it is withstood and resisted by its opposite; for this cause one is in danger of receiving Injuries this way, and another not, and *contagious Airs* are not fatal to all, but in the greatest *Sicknesses* or *Epidemical Pestilences* many all the while continue sound and well, and these, as well weakly People as those that are strong and healthy; nay, many weakly People continue sound whilst those that are much more strong and healthy are seized and die: For the Air being unclean, and corrupted by the humid poysonous Vapours and Species, penetrates all parts of the Body; and where-ever it finds matter of its own kind, or capable to receive its Influences, then it powerfully stirs and awakens the *inward* or *central Poysons* of Nature, which before lay hid or captivated in the Embraces of the *sweet Oyl*, and thence presently follow violent burning Fevers, which in few days cut off the thread of Life; For every Life in its Root stands in the *highest Persons*, so that there is matter in every man, if it be *kindled*, able to destroy the Life in a moment: And therefore we often see by experience, a man sound and well one day, and the next near the Grave, or the whole *Mass of Blood* corrupted, as in the *Small Pox*, or the like: For when the inward central Poysons are awakn'd, they are so strong, that they can, and do often convert the whole Body and Flux of Humors into their own Property, *viz.* into a Poysonous and Leprous Matter.

'Tis vulgarly believed, that Distempers do oft-times seize the Body thro' *Fear*, which is true in a Sense; but first it is to be noted, That the Spirit was wounded by some Gleam or Ray, and the Poysons awakn'd beforehand; for all fear and dread doth arise from the Spirits, which

which are often wounded before a man can be sensible ; hence arises that which we call a *Pannick Fear*, that is, a Dread, Consternation or Astonishment, which we can give no Reason for ; also the Spirits are often hurt by a Voice, or hearing a Word spoken from the Mouth of another. The very Air conveys the Speeches of diseased People, more especially if there be fit and prepared matter for Diseases, for then 'tis done in a moments time insensibly ; for as soon as those dreadful Vapours incorporate with, and awaken the Poysons in the Body, presently the Phantasie and imaginative Faculty of Nature is filled with fear and dread, more or less, according to the degrees of those Poysons and strength or weakness of the Natural Spirits and Radical Moisture.

It is further to be consider'd, that sometimes the state of the Body is such, and the Spirit so weak, that every small Intemperance, Uncleaness, ill Air, &c. will easily seize the Spirits and wound the Health ; the true Causes of which are known but to few, as when Cœlestial and Terrestrial Influences do concur, then wery little Accident indangers Nature ; For there are many secret Reasons why Diseases are more apt to seize the Body and Spirits at one time than at another ; and on the contrary, a man may commit extream Outrages and Intemperance at some times of his Life, and yet continue his Health ; tho' every Intemperance sows some Seeds of Diseases, if Abstinence and Cleanness dully observed afterwards do not root them out ; for these, if fowolled, will cleanse and purifie Nature, and digest all such Superfluities as disorders have contracted.

For these Reasons a Man ought never to be over confident, or think himself *secure* from Sickness, which often surprizes us when least we expect it, which happens for want of the presents of, and being governed by the good *Genius* ; for though Distempers for the most part proceed from irregular Lives, and other Accidents of the like Nature, yet it must be acknowledged, that many cruel Diseases are occasion'd by *Rays, Glems, Surprizes, Fears, Joy, Sorrow, &c.* which seize the pure

Spirits, and cause a suffocation of them, so that in a Moments time the *Radical Moisture* and *Balsamick Vertues* turn eager, a loathing and weariness ensues, and Nature having lost her way, the Stomach grows sick and indisposed, and its Action ceaseth, because the same chiefly depends on the strength and goodness of the *Volatile Spirits* and *Radical Moisture*; then also the Pallat forfeits its property of distinguishing, whence most sick People complain they cannot taste the *natural Sweetness* of Meats and Drinks: If it were not so, People would not be able to live ten, twenty, or thirty days in *Fivers*, and other Sickneses, with such small quantities of Sustenance. But what they take in such Sickneses affords but little Nourishment, and that which it does is very impure; for Nature is then in strife, and contends with her Enemy, using her utmost effects to vanquish him. At this time a skillful Physitian is very useful, and of as great an advantage to Nature as Auxiliary Recruits coming in to the Relief of an Army engag'd in a doubtful Battle.

It is most manifest that what Food is agreeable to one, is not to another, and so of all other things; and therefore 'tis sottish Ignorance to argue, that because one man does not receive harm by lying in, or with such a Bed or Person, therefore another shall not: For this is no Rule, as we have sufficiently demonstrated and shew'd the Reasons thereof. Nor must you forget that all *soft warm Feather-Beds* do not only help to transfer Diseases from one to another, but also they are Unwholsom and Unhealthy in themselves, as is before-mention'd. And indeed next to Temperance in Food, nothing is more Healthy than *sweet hard Beds*, and to lie *single*, or more than *Two* at most in a Bed, especially *young People*; for *lying alone* cools the Body, and keeps it in an equal Temperature, and procures quieter Rest, and makes People more lively and brisk, preventing many Diseases and burthensom Inconveniences.—But here I must be silent, lest the Ladies be offended. However if *good Council* may procure my Pardon, I doubt not but to recover their good Opinion as soon as they shall have read over the following Chapter.

CHAP. XI.

Of WOMEN, *their Natures, Complexions and Intemperatures; as also of their Children; Together with an account of the Generation of the Windy Diseases.*

THE Nature and Complexion of *Women* doth differ and vary, even as *Mens*, some being more *Sanguin*, others more *Cholerick*, &c. But generally they are more *Sanguin* than *Men*, of weaker Heats and fewer Spirits, therefore cannot endure any *Inequality* or *Intemperances* without great danger to their Health, whether it be in *Meats, Drinks, Exercises* or *Passions* of the Mind. Their predominant Quality doth stand in and proceed from the Element of *Water*; therefore are of a *finer, softer, yielding Temper* than *Men*, and their *Love* doth exceed that of the other Sex; and indeed all kind of *Passions* do both *sooner* and *deeper* wound their Spirits. Therefore all sudden surprizes of *Love* or *Hate, Joy* or *Sorrow*, are apter to destroy the Health of *Women*, and suffocate their Spirits, stopping the Circulation of the Blood, and causing the Body to swell, and then abundance of Wind is generated, which stops all the Passages, so that People, in this condition can hardly breath.

Now the Original of all such *Diseases*, which are called *Vapours* or *Wind*, come thro' the weakness of the natural Heat, and because the Spirits of most *Women* are so *Volatile*, that every sudden Accident or *Inequality* doth either evaporate or suffocate them, during which time the whole Operation and Circulation both of the *Blood* and *Spirits* is hinder'd; and so the Life seems to be in danger, which causeth a Commotion of the inward parts, as if they did arise out of their natural places, which is nothing else but certain *Stoppages* and *Swellings* of the Vessels that the Breath or Air cannot pass, and then the Body is in a kind

kind of Agony, and trembles during the *Fit*, which is never long, for if it were, the Life could not continue: But thro' this agonous condition and struggling strife of the Properties of Nature, the Element of *Fire* is awakn'd, which is of a quick powerful active Quality, and doth penetrate all parts of the Body, and breaks open all the Passages, which sets Nature into a great Heat throughout all the Body, like a *Fever*, and then this taciturn Contraction and suffocation of the Spirits does begin to cease: but great *dry Ardors* do remain a considerable time after, and by their violence do awaken the Element of *Water*, which causes a breathing Sweat to succeed, that is very beneficial to Nature, and gives ease, and so the worst seems to be over for the present.

Now all those Diseases that cause Nature to shake and tremble, as *Agues*, *Vapours*, and the like, are caused thro' the suffocation of the Spirits, which does first awaken the Original Quality, viz. the *astringent taciturn twitching Property*, that does forcibly draw and contract all the inward parts, and particularly the Vessels of the Stomach, and in a moment stops all the Passages, which Nature cannot endure and live, and therefore uses her utmost efforts to get rid of those Chains, by which contention the *bitter Quality* is awaken'd; for that Quality above all others cannot brook Confinement, but breaks open all the barricado'd Passages with its fiery and rapid Motion, and awakens the *hot Property*, which presently sets Nature into such a Flame, as should it continue, would soon consume her; but these Heats do so violently hunger after and draw the *Airy Quality*, as its true Life, that it rouses the *Watry Element*, and thereby quenches the Combustion, whereby Nature receives Relief and Nourishment. But the Original Cause of all at the first, is the wounding the *Volatile Spirit*, which in *Women* is quickly done, but *Men* are very rarely troubled with this Distemper of Vapours, and the like, because their Nature stands in and proceeds from the Root of the *Fire*; and the Properties of *Saturn* and *Mars* are more predominant in them, and therefore their natural or central Heats, are greater and stronger than

than *Womens*, and consequently are of better Judgments and Abilities, both for the doing and governing of all things: For Man was made first, and hath in himself the strong might and tincture of the *Fire*, which is *furious* and *forth-driving*, very desirous to manifest it self. But the Tincture of the *Female* is from the *Water*, viz. from *Venus*. Therefore the *Males* of all sorts of Creatures are far hotter, and of stronger and greater Spirits, and more desirous of *Copulation*, or more unchast than the Females, not subject to those *Uncleannesses*, but fit for *Generation at all Times and Seasons*, which *Women* are not: And hence it is, and always was accounted a *greater Sin and Shame for a Woman to be unchaste, than for a Man*, though it is not excusable in either: And for the same Reason, *Women* were never allowed those Priviledges of *Polygamy* as men among the Ancients. For the *unchastity of Women* destroys the Generation of Mankind in the Root, and brings Confusion and Disolation to Families; so that *Wantonness in Women* is a Sin against God and against Nature: For the Creator in the beginning hath implanted *Modesty*, and given the *Bridge of Chastity unto Women*, and indeed unto the *Females* of all Creatures, by enduing them with a cold meek Temper, derived from the *Element of Water*, which doth allay and cool them, and therefore they are naturally more moderate, and not so hot and *desirous of Copulation as Men*; and when once they have Conceived, are satisfied till such time as they have brought forth, setting aside the Consequences proceeding from a *debauched Imagination*, or the *wanton Provocations* that happen between Men and Women, which force and strain Nature; but as for pure natural Inclinations they cease, and are as free from them as *Sheep*, or the *Females* of any other Creatures. These are the wonderful Works of the great Creator; for if it were not so, all *Generation* would be *destroyed and corrupted*, even in the very *Root*, as sometimes it comes to pass among *Lascivious and Petulent Men and Women*, through various sorts of *Uncleannesses*, which are against *God's Law* and the *Right of Nature*. Do not all the Beasts of the Field observe their *Times and Seasons*?
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And after *Conception*, do they not strictly withstand their *Males*, & not suffer them to touch them till after they have brought forth, and also brought up their young Ones, and made them capable to shift for themselves? All which time they remain without Inclination, because the end of *Nature is answered*; and this is according to the *first Law of God*, which all *Creatures have kept* (especially the *Females*) unviolated, EXCEPT WOMEN.

But though I said, that *Womens natural Inclinations* to the Sports of *Venus* do cease after *Conception*; yet it is not so to be understood, but that *Nature in Women* does remain in a possibility of being awaken'd, as by the radent desires of the Mind, which if kindled, can easily stir up the sleeping Powers of Nature, and by many other wanton ways, which are used to provoke Nature beyond the proper degree, or what is Natural, which is not only a Sin, but tends to *Corrupting* of mankind in the Root.

Which *Wantonnesses* and *Unnatural Courses of Life*, are much furthered by sundry sorts of *Meats* and *Drinks*, exciting Nature to her damage, and corrupt the Seed, as the great number of *gross adulterated Foods*, and *strange Mixture of Flesh, Fish, Herbs, Fruits, &c.* and the too frequent drinking of *Wine* and *strong Drinks*, which heats the Seed, and pervokes Nature, and make her lose her way, which is very pernicious and dangerous to all sorts of People, but more especially to WOMEN; and therefore the Ancients did direct those of *that Sex*, to observe an higher degree of *Temperance* and *Order* than they prescribed to *Men*, as knowing that the whole Wellfare and Preservation of Mankind did chiefly depend on their good, or ill Constitution: The *Food* therefore appointed to them was simple and Natural, as various sorts of *Herbs, Fruits, Grains*, and *pure Water* for *Drink*, which are endu'd with simple and equal Natures, and have Affinity with the *Feminine Nature*, having no manifest Quality that does too violently predominate, therefore have no unequal Operation; but do administer both dry and moist Nourishment, far beyond all *high prepared Foods* and *strong Drinks*. For all sorts of *Meats* and *Drinks* do beget their Likenesses,

Likenesses, and for that Reason mean simple things have in all Ages been Commendable, especially for W O M E N.

What we have said of *Diet*, the same is to be understood of *Exercises*, and therefore the *Philosophical Ancients*, did not count it proper or suiting their Nature, to put *Women* ordinarily upon any share or care of the *Government* or *hard Labours*, because of their weak Spirits and Heats; for on all occasions of Difficulty, Labour and Trouble, they are subject to be either *too Cholerick* or *too Sanguine* which their Nature cannot bear; for all *Inequality*, be it what it will, proves Injurious to *them* and *Children*: Beside, it is very unseemly to see *Women* dirty, and imployed in hard slavish Drudgery, and such of them as are forced there unto through the bad Husbandry of their Parents or Husbands, do they not by following such robustick Labours become bold, rude and uncivil, and seem to have put off the *Womanish Nature* both in Words and Works? Now this Rudeness is bad in the *Males*, but an Hundred times worse in the *Females*: For if their sweet courteous friendly Tempers and Natures be destroyed and wounded, the Generation of Mankind is thereby corrupted in the Root. Therefore Men ought not to Put *Women* to such robust Employments and hard Labours as many do, except pure Necessity compels them to it.

It is a common Opinion, That *W O M E N* are more *Salacious and Unchast* than *Men*; but the same is a great mistake, and built only on this Ground, because many *Women* are found easily to comply with Mens Insinuations and Temptations, which does not proceed from any natural desires of *Lust* or *Unchastity*, but from their *friendly Tempers* and *sweet Sanguine Dispositions*, many of them being naturally so *Sanguine*, that the very shew of *Love* and *Friendship* will presently awaken the *Love-Principle* in them, even before they themselves are sensible of it; so that if a Man do but carry himself *fair, courteous and kindly* to them, he may command them beyond what is convenient, which many wicked Fellows knowing, make it their Business to betray them, which
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proves the Ruin of many. Now Men finding them thus to comply, they being ignorant of their Natures, and also of themselves, judge that of *Women* which they find true in themselves. And to this Scandal some *vile Women* have also given a further occasion by prostituting themselves to all *Unchastity*; but those Abominations do not proceed from their simple natural Inclinations and Dispositions, but through their deprav'd *Free-wills* and *lewd Customs*, whereby they have forc'd Nature out of her simple way, and then such become worse and far more detestably *Impudent* than the most debauch'd of Men. But still *Women* as *Women*, and according to their simple natural Dispositions, ought by all *Men* to be highly esteem'd and honour'd; and if they themselves were but in the least sensible of, or understood the noble Excellency of their own *Complexions*, *Natures* and *Compositions*, they would scorn any such base Actions, and loath themselves for their deprav'd state and condition, especially some of 'em, who have precipitated themselves into all kinds of Intemperances and superfluous Courses and evil Customs, whereby they have abus'd their *Natures*, destroy'd their *Healths*, and intail'd *Diseases* and many *Miseries* to *Posterity*, which is much to be pitied.

But to descend to more particular Directions touching Women.

1. Their *Food* ought to be well prepar'd, neither too much nor too little, but according to the Rules in our Chapter of Preparations; for *Food well prepar'd* is not only of easier Concoction, but breeds better Blood and finer Spirits, than which nothing brings more advantage to Females, by reason of their weak Hearts; also such good Blood breeds most excellent *Milk*.
2. They ought to eat and drink so moderately, that the natural Heat of the Stomach may overcome and digest it without any difficulty, so that there may no superfluous Dregs remain, as are always wont to do, where Nature is over-charg'd, which fills the Vessels full of sharp

sharp crude matter of a griping Nature; for a small quantity of Meat and Drink, when well concocted, affords not only a better Nourishment, but also greater Strength, than abundance gorged down more than Nature can manage. It being a gross Error for People to imagin, that a great quantity must be thrust into the Belly, or else they cannot subsist, never consulting the strength of the natural Heat: Nothing destroys the Health, and breeds evil Juices in the Body more than this Intemperance, which most People are subject to more or less; and from hence are generated Windy Diseases, and Gripping Pains in the Stomach, and Fumes in the Head, which miserably afflict many of these Gluttinous People.

3. They ought, as much as in them lies, to forbear all sorts of rich fat Foods, that do consist of various Natures, and disagreeing among themselves; all such Foods are heavy of Concoction, fur the Passages, dull the edge of the Appetite, and breed bad Blood: But on the contrary, all simple innocent Foods, which, for the most part, are easie, and light on the Stomach, are most agreeable to the *Fæminine Constitution*, and also for their *Children*, as Bread, Butter, a little Cheese, Milk, Herbs variously order'd; Flesh, but in its proper Seasons, and simply and well prepar'd.

4. But much Flesh, and the frequent eating thereof, does prove injurious to *Women*, especially those of gross Phlegmatick Complexions, whose Heats are so weak, that they are not able to make a perfect Concoction or Separation; for such Food is apt to fur the Passages, and breed abundance of evil Juices, which fills the whole with gross Phlegmatick Humours, that makes it dull, heavy, and indispos'd.

5. Women ought not to drink Wine or strong Drink, which are bad for Men, but an *hundred fold worse for Women*, especially Brandy, and all distill'd Liquors and Spirits; for all such Drinks do not only destroy the natural Heat, causing the Stomach to become cold, and attended with a sick qualmsiness, but also send Fumes into the Head, weaken the whole Body, and give occasion for the

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Generation of Windy Diseases and Vapours ; and indeed all strong Drinks, if not very sparingly taken, destroy the Health of the Female Sex, being contrary to their Tempers ; for their Heats being weak (in comparison of Mens) and their Spirits few ; therefore every inequality is harmful to them and their Children. Besides, they are subject to various Diseases, which cannot happen to Men ; and of all these, strong Liquor is an especial promoter ; and therefore the *Philosophical Ancients* allotted only *Water* for *Womens* drink. And if our *Women* were but sensible of the ill Consequences of their frequent *Sipping of strong Drinks*, they would be as far from doing it as these in other Countries, there being hardly any *Women* in the known World that are such great Drinkers and lovers of strong Liquors as the *English* ; neither are any so turbulent, fiery and *Masculine Spirit-ed*, as accordingly they are troubled with various Diseases, to which the *Women* in other Countries are strangers.

Furthermore, *strong Drinks* (if not sparingly taken) heat the Blood, causing sharp salt Humours to possess it, which also makes their Milk hot and windy, very prejudicial to Children ; for whatever Inconveniences the Mother suffers, the Child partakes thereof, both in the time of Pregnancy (or breeding) and whilst it sucks. Therefore Moderation and Temperance, both in quantity and quality, is highly necessary, for them, because the whole preservation of mankind does in an especial manner depend on their prudent living.

6. If *Women* regard to their own Health, and the Preservation of their Children, they ought not to eat any Food hotter than their Blood ; but after their Food is prepared, let it stand open, that the fiery sulphurous Vapours may freely pass and fly away ; for those *Steams* are very prejudicial to all Peoples Health, but more especially to the *Females* : And this ought to be observed in Flesh above all other Food, and also in Puddings, and the like things that are of a gross strong Quality, and so have the greater power to detain those *fiery Steams*, which are of an hot griping windy Nature,
and

and causing a Mank or Scurvy in the Blood, and makes the Milk windy and sharp, which violently gripes the poor young tender Babe that sucks it. 'Tis true, Use not only Familiarizes the most unnatural things, but renders them as it were Natural, and in some respects almost Necessary (witness *Tobacco-smoking*, to such as are besotted to it) so that often times the leaving off those ill Habits do prove very hard and difficult; nay, sometimes the abrupt leaving them is as dangerous as the Evils that flow from the constant use of them, so easily is Nature deprav'd, and turn out of her simple way: Thus, such as have long us'd themselves to hot Foods, if at any time they miss them, and are forc'd to make shift with cold, then their Stomach seems empty and unsatisfy'd, only because 'tis deprav'd, and for want of a little Custom of eating cold. Hence many believe that there is good Nourishment and Vertue in hot Food, *viz.* better than in the same Food cold, or as warm as the Blood; nay, many are so fond of this very sulphurous Steam, or pernicious Vapour, that the *good Dame* will be angry with her Maid, if by any neglect she let this *precious Steam* fly away, calling all the Family to come quickly, lest the Meat be *cold*, and (as she calls it) *good for nothing*: Whereas in truth it will be then much the more wholesome; for those pernicious sulphurous Fumes ought to be separated from the Meat, before it be receiv'd into the Body. And a little use of eating cold Food would remove all such ill Habits, and make cold Meats and Drinks more friendly and satisfactory to Nature, and help to prevent the Generation of all windy Diseases.

Furthermore, as cold Food does sharpen the Appetite, so neither will the same quantity thereof swell the Body, or indispose Nature so much as the like quantity of hot Victuals will, and the Body will feel it self more airy and lightfomer. 'Tis true, hot Food will heat the Body, especially all the external parts, but then it is an unnatural heat, which is more burthensome than pleasant; for the fiery sulphurous Steams that remain in Food after 'tis prepar'd, are of the very same Nature

and Operation, as the heat of Charcoal ; and so Experience will teach you, that 'tis very unwholsom to hold ones Head over the Steems that proceed either from boyl'd or bak'd Foods, or over Furnaces, or Pots, or which proceed from Ovens ; for they take away the Complexion, and make People look Pale and Weakly ; now if their Operations externally have such a visible ill effect, How much more Prejudicial will they be when Internally receiv'd, and with the Food swallow'd into the Body ? Possibly in some strong Constitutions, those Inconveniences may not be felt till Age comes on, but few then are free from them, tho' insensibly from what causes they proceed.

Also, it is to be noted, that this fiery heat Food does retain after 'tis prepar'd, is contrary unto the natural Heat, both of the Food and the Stomach too, and will no longer remain than whil'st 'tis forc'd by the constant heat of the Fire, and then of its own accord will separate and fly away as soon as 'tis remov'd from the Fire in an humid Vapour, which Fumes if they be stopt by covering such Foods, so that they cannot separate and fly away, then they will re-enter, and cause the Meat to eat strong and fulsom. In a word, 'tis nothing but Custom that makes hot Foods easie and agreeable ; but all the Custom in the World can never make them so natural and friendly as *Cold*, after a little use.

9. They ought to accustom themselves to *moderate Exercises* in open Airs, which is profitable for all People, but especially for those of the *fair Sex*, for it hardens and strengthens Nature, begets a good Appetite, prevents Obstructions, breeds good blood and pure Spirits, which renders the whole Body lightsom and pleasant ; nothing next Temperance in Meats and Drinks being more profitable than *moderate Motion*, and *Airy Houses and Rooms*, and not to pen up themselves (as many do) in *close hot Rooms* with great *Fires*, which prevents the most pleasant and friendly Element, the *Air*, that it cannot have its free *Influences* ; and so what Air does remain in such places, like standing Water in a
Pond

Pond in the heat of Summer, corrupts and becomes thick and humid, which dulls the edge of the Appetite, weakens the natural heat and the functions of the Stomach; besides, much sitting by Fires and in hot Rooms, draws forth and destroys the pure thin *moist Vapours* and *Volatile Spirits*, opens the Pores, and makes all the Body tender; so that such People do not only become uneasy and indispos'd, but subject to the Inconveniencies of catching Colds, if they do but step into the open Air.

Likewise, *moderate Cloathing* is very commendable as to Health; for much or thick Cloaths are apt to heat and tire Nature, and either hinder Exercises, or make them burthensom, put the external parts into an unpleasant Heat, and hinder the cool refreshing Vapours from penetrating into and relieving the Body: Therefore those that use themselves a mean in Cloathing, have better Appetites, and longer Breath'd, stronger, and not so apt to receive Injuries by every small accident, as those that inure themselves to very warm Cloathes, hot Houses, an idle soft Life, and the like Effeminacies.

8. Women ought not to lie too long in Bed, as most of them that are of any Quality or Ability do; their Beds being for the most part of Feathers, which are soft, hot and sulphurous, with Curtains drawn close before the Windows and about the Bed, whereby the Imprison'd Air, hindred from its free Circulation, stagnates or corrupts; and this too is very Prejudicial to their young Children, whose Heats are weak, and Spirits tender, often causing Fevers and Convulsions, especially when other Intemperances concur.

Besides, this soaking so long in your Bed, weakens all the Members, especially the Back, which is a principal part, and the Body being kept hot, and lying long without Motion, hinders the Actions of the Stomach, impairing so much its due Heat, that Nature wants Fire for Kitchenwork, I mean, is not able to make a profitable concoction or separation of the Food, so that great part of it turns to gross Phlegmatick Juices, for which very

cause many Women are stupid, weak, feeble, and presently tir'd, and out of Breath, if they do but use any kind of Exercises, and hereby their Travel in Child-bearing is ten-fold more burthenfom than otherwise it would be, witness many ordinary Country People, who have nothing the trouble at such times as our *fine lazy sluggabed Dames*.

Besides, (as I have already observed elsewhere) *Feather-Beds* are ponderous close Substances, in their own Nature unclean, and lying several Years in Corners, or the closest parts of Rooms, seldom expos'd to the open Air, they contract abundance of gross humidity, and the various diseased People which lie, and sometimes dye on them, leave behind contagious Effluvia and venomous Particles, lurking perhaps for an Age, and not drawn forth till a Person happens to lie on them, whose Similies awaken them; for Beds are continu'd from Generation to Generation, and not thoroughly cleans'd once in twenty or thirty Years, and so become very prejudicial to all sorts of People, but especially to *Women*, who spend two thirds of their time in them; and also to their Children, whose Natures are weak and tender, and consequently apt to receive every evil Scent and Vapour, which such Beds do plentifully send forth, which in many Constitutions, by way of the Pores, penetrate all parts, and wound the Spirits, and by degrees weaken and destroy the Health: If *Women* were sensible of the Mischiefs attending their indulging themselves thus in their *stinking Nests* every day almost till Noon, they would surely be asham'd of, and detest their own Sloth and Folly therein.

9. *Women* in time of their Month or *Lying-in*, are for the most part through hard Travail, and many natural Weaknesses and other Diseases brought very low, and their Spirits weak and but few: Now in this low condition, their Nurses do as it were force such great quantities of sweet strong Suppings on them, even against Nature, or more than Nature can bear; for the Nurse and Mistress do both foolishly imagin, that there
is

is no other way for Nature to be restor'd, but by great quantities of strong virtuous Food, never remembering the Rule--*That Nature ought always to be stronger than the Food*; and not the Food stronger than Nature: Also, they make them drink and eat such Foods as hot as possibly they can, crying, *Mistress, if you do not eat it whilst 'tis hot, 'twill be worth nothing*. Also, many of them will boyl Ale or Beer, with Oat-meal and Spice till it becomes thick, and then add store of Sugar, which ought not to be, because no *fermented Liquor* will endure a second preparation, without a total destruction to the *pure Spirits* and *balsamick Vertues*, as I have demonstrated at large in another place. Therefore the Oat-meal and Water ought to be boyl'd first and briskly, not too long, and then add a little quantity of Beer, Ale or Wine, as you please, and set it on the Fire, and let it be made boyling-hot, but not boyl, and then take it off the Fire, and *scum* the gross Phlegmy part off which swims on the top, and let it stand till it be about as warm as your Blood, and then you may drink it with safety; but always remember, that the quantity be not too great, nor the quality too strong for Nature; your best time to put in your Spice is with your Ale, Beer or Wine, but let it be bruised, and make but a little at a time, so that you may have it fresh and fresh; for heating such Foods, and most others, a second or third time does destroy the brisk lively spirituous parts, and renders them dull, heavy, hard of Concoction, and not so pleasant to the Pallat.

10. Most *Women* that have where-withal do enrich their Food and Drinks with so many *forreign Ingredients*, as do not only make them too rich, and consequently generate too much Nourishment, but also intice the Pallat to receive more than is needful, whereby the natural Heat and Stomach is over-charg'd, and the Vessels stretcht beyond their proper and natural Proportions; so the Body swells and becomes uneasy, and Wind in abundance generated. Nor do such after eating and drinking find themselves *Refreshed*, which is the Intention of *Food*, but on the contrary, are more

disorder'd through fullness, than they were before with hunger : Therefore it concerns all, especially such as have but weak Spirits and Heats, not to exceed either in quantity or quality, but administer proportionable Food, that the natural Heat and Stomach be not put to any difficulty to digest and concoct it; so the pure Spirits shall thereby be preserv'd free from Oppressions : For all Health and Joy consist in the goodness of the natural Spirits, it being a grand Mistake in most, who think to recover lost strength by over-rich Food, strong Cordial Drinks, and great quantities ; for they but add a second charge and inconveniency to Nature ; for the Spirits that were weak before, by these Intemperances are made weaker. Likewise, all *Women* in this time of their *Lying-in*, should be advis'd not to drink too freely of any sorts of Liquor, especially such as are apt to breed much Milk, for fear of sore Breasts and Fevers ; let 'em beware of strong Drinks, because they heat the *Blood* and *Body* beyond *Mediocrity*, evaporate the *Volatile Spirits*, and awaken the *Central Fires*, which ought not by any means to be stirr'd up.

11. *Cleanness* in *Women* is a most sublime Vertue, and to be had in the highest Esteem and Veneration, because of the manifold benefits which do thence proceed, it preserves Mankind in the very Root, which the great Prophet *Moses* well understood, whence arose his Laws of *Cleanness* and *Separation*. Many of the Ancients did not count it lawful to know a Woman after known *Conception* : 1st. Because then the End of Nature is answer'd, and also God's Law : 2^{dly}. Because then the Inclinations to *Copulation* in all Females ceaseth, except in some depraved Natures, and through wanton sinful Provocations, as is before mention'd. Now this being none of the least Intemperances and Uncleannesses, ought to be consider'd by all People, the rather for that it strikes at the Root, and corrupts Mankind in the very Radix ; But on the contrary, there is nothing more preserves the Fruit sound and healthful, than *Cleanness* and *Separation*.

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Also, if *Men* did separate themselves from *Women* all those proper times and seasons which Nature forbids them, and did sometimes lie alone, and keep themselves Chaste, it would render them more healthy, strong and full of lively Spirits, and more Masculine, it being an Effeminating thing for *Men* and *Women* to lie always together, making no distinction of Uncleanesses, or of Sicknesses, there being scarce any particular Intemperance or Uncleaness that destroys more *Men*, *Women* and Children than this; besides, it enfeebles the Courage, and makes *Men* low Spirited, and also lessens their Affections, except in some few dulling Natures; in a word, it debilitates all the parts, and brings an infinit number of Diseases: How many thousands of poor Children are yearly destroy'd by the Effects of the before-mention'd Intemperances, some by *Leprous Scabby Diseases*, *Boils* and *running Sores*, and the Disease vulgarly call'd, *The KING's Evil* (but to speak Truth, it is the *Mother and Father's Evil*) others with *weak Joynts* and *Ricketty Distempers*, and many other Calamities, as *Consumptions*, *Stoppages*, *Convulsions* and *windy Diseases*.

But here I am apprehensive, that I shall offend the *Women*, by telling them the truth, and which any of them might know to be truth, if they would but look into themselves, and examine things. It being a gross Error for any to imagin that *Man* in the beginning was made, as to his outward *Man*, more corrupt, or subject to Distempers than the Beasts of the Field, all sorts of which are now an hundred-fold more Healthy than *Man-kind*; yet both they and *Man*, as to the Elements of the Body, are compounded of one and the same matter: And as the Creator has endu'd *Man* with Wisdom, Reason, and Understanding above and beyond all other Creatures visible, so on the other side, there is not a Creature under Heaven of a sounder and more healthy Constitution than *Man* in his Original; nay, 'tis certain, *Man* is naturally the most compleat; for the Holy Angels have always appear'd in Humane shapes: Likewise, *Man*, according to his bigness, is not only strong, but of

a great Spirit, full of Vigour, and the soundness of his Primitive Constitution appears by his long Life in the first Ages: Therefore it is not through the Imbecillity of his natural Frame and Composition (as some would have it) that he is afflicted with such a number of Diseases, from and by the means of his *Intemperance* and *Uncleannesses*, in which two Evils Men do surpass all other Creatures, and consequently are more diseased than any of them.

But had Man lived in obedience to the divine and natural Law of God, he would as much have surpassed the Beasts in Health as now they do him, and Children would be as sound and free from Diseases as the young Ones of other Creatures are, had not their Parents corrupted themselves by their Intemperances in their Radix, and trained their Children up in the like Inconveniences; and this is the true cause of Man's Imbecillities, whereby he is become inferiour unto the very Beasts as to Health: Not that he was made so in his Creation, for we do read that the Ancients were sickly, and subject to this and the other Disease, nor of the immature Death or Sicknes, either of their Women, or especially of their Children, whence we may conclude, that they were sound, and not liable to so many burthensom Diseases, as we and our Children are subject to; and this we may be the rather confirmed in, because the Scriptures do testifie, That the days of Mankind were shortned because of their *Intemperances*, as *Gen. 6*. The Violences and Intemperances of Man had corrupted the whole Earth, and all things therein, which was the grand cause of infinite Distempers, and the shortning of Life; an example of this we have in many of the Beasts, who are expos'd to the unmercifulness of Men, and more especially in Horses, who in their Radixes are one of the most healthy sorts of Creatures, of strong hardy hot Constitutions and Natures; nevertheless, through the hard usage and strain their cruel Drivers force them unto, they become the most diseased of all others.

Moreover these inhumane *Outrages*, *Uncleannesses* and
Intem-

Intemperances, do awaken God's Wrath in the Constellations and outward Elements, and powerfully, as by *Simile*, draw down malignant Influences, whence proceed particular and universal Calamities. Whereas if Mankind did live in the observation of God's Law in Nature, and contented himself with what was needful and suitable to his Nature, the same would not only lay a sure Foundation for Health, both of Body and Mind, but Magnetically attract the benevolent Influxes of the Cœlestial Bodies, and make even this *lower Life* a kind of *Paradise* both for *Innocency* and pure *unsullied Pleasures*.

12. All *Women* and *Nurses* ought to be careful that they do not *swathe* or *bind* their young Infants too hard, which many are guilty of; for the delicate tender Nerves and small Bones of Childran cannot endure such usage without great Inconveniency, by awakening the Internal heat, which spreads through all the Body, and makes the external parts glow with an unnatural heat, which makes the Child fret and cry, and that spends its strength, and puts its whole Body into disorder: And after they have thus pinion'd up the poor Infant, and wrapt it in so many Coverings, they then cover it up again in a Cradle or Bed (but the best of the two is a Cradle) where, for the most part, they are kept over-hot, and the pleasant Air prevented of having its free Influences upon them, whereby their pure Spirits are suffocated and rendered impure, the Circulation of their Blood obstructed, which occasions many Infirmities, as loss of Appetite, stoppages of the Breast, and Generation of that universal Disease the *Wind*, which is a mortal Enemy to Children: Also this hard binding does often deform the Body, and destroy the Proportions of the Limbs and Joynts, which are easily forced out of due place in those tender Years, which brings a great deal of uneasiness and torture to them, and proves of very evil consequence as to Health, as many of our fine-Citizens Wives, and others may know by woful Experience.

Indeed

Indeed these preposterous ways are so contrary and disagreeing to *Nature*, that thereby is destroyed the chief pleasure and delight of young Children; but to make them amends for such their hard Usage and Deformities, if they happen with difficulty to out-live Childhood, their Parents being much concern'd at the crookedness and disproportions of their Children, which themselves have chiefly occasion'd, must needs send for the *Iron*, or *Steel-Bodice-maker*, which rarely doth any good, but generally the contrary, putting Youth to unspeakable Misery to no purpose; and this conceited Remedy proves of as dangerous consequence to many as the first Original Evil: Therefore these Courses ought to be avoided, for they bring many Distempers on the Body, which Nature is never able to out-grow, especially in *weak Constitutions*, for they enfeeble the whole Body, cause the *Contusion of the Breast*, lay Foundations for *Consumptions*, and cause many to have pale thin Complexions, weak Joynts, &c.

Of Food fit for Children, and the contrary: Also of Quantity and Quality.

The best Food for young Children, next their *Mothers Milk*, is good *Cows Milk* raw, with some crumbs of *Bread* in it, always observing that it first stand till it be cold, after 'tis Milkt, before you give it them: For 'tis a great Error in Physicians and others, to advise *Consumptive People* to drink Milk hot from the Cow, for that heat is of a Windy Quality that swells the Body, and sends Fumes into the Head, and is harder of concoction than the same Milk is when 'tis cold. Touching which, I desire not that any Body should take my bare Word in opposition to the Learned, but it being so easie and familiar a thing, let them try, and then they shall know by Experience.

Therefore I say, in Summer your Children may eat it *Cold*, but in the Winter you may warm it as hot as
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your Blood, or if you have a desire to alter it, the best way is to boyl it, adding some Water to it with a little Flour, and sometimes Oat-meal; but remember that it do not boyl too long, nor too thick, for that makes it of a grosser Nature, and harder of Digestion, and breeds thicker Blood, which is of ill consequence to Children.

I know Mistress Nurse will be offended that I talk of giving Children *Raw Milk*: But I must tell her, that properly the same ought not to be called *Raw*, because it hath passed through several Digestions and Fermentations, even to the highest degree, so that it is not inferior to Womens Milk, and much better than most of theirs, because of their Infirmities and improper Foods and Drinks. And Womens Milk may as properly be counted *Raw* as the Cows, to whom I know no Creature comparable for Sweetness, Cleanness and Wholsomness; their breathing is an excellent Perfume, and their very Excrement is little less, and yet our good Dames would think it a sad business, if they should give their Children *unboyl'd Milk*; whereas the boyling thereof destroys the Wheyey part of it, and fixes it, and makes it thicker and harder of Concoction; but on the contrary, *Raw Milk*, as they call it, that is, unboyl'd, is of a cleansing Quality, easie of Digestion, carries away downwards all windy matter out of the Stomach and Vessels, and causeth it to pass away freely, there being no sort of Food or Physick like it, so that 'tis an excellent Remedy to prevent all *Convulsions* and griping Pains of the Stomach, attending windy Diseases in Children.

And when Children begin to be capable to eat *harder Food*, then *Bread* and *Butter*, and *Bread* and *Cheese* will be good Food for them; (provided that the *Cheese* be not too old, nor too stale and strong, for such *Cheese* is very injurious to Children, heating the Blood, and causing too great a Drought.) But most *Foods* that are in use in this wanton superfluous Age, are improper for Children, one of which is much in use among the Richest sort, and indeed most People now-a-days feed their Children

dren with it, viz. *Water-Pap*, that is, *Bread* and *Water*; supposing that sort of Food to be light of Concoction, which is a great mistake; for *Bread*, the chief Ingredient therein, has already passed through the highest Preparation it is capable of; for the first preparation in all sorts of Food does digest and destroy the crude Body of Phlegm, and sets the spirituous parts at liberty, which by a second Preparation must be destroy'd; and then such Foods and Drinks become dull and heavy, and lie hard upon the Stomach, yielding but a bad Nourishment, breeding thick gross Blood, whence proceed Stoppages, and many Infirmities of the Breast; and are so contrary to Nature, that those who do prepare any sort of Food a second time, are forced to add some predominating strong Ingredients that are rich, as Sugar, Spice, and *Spanish* Fruits to hide the Qualities of the first and grand Ingredients; For who could indure to eat *Bread* and *Water* boyled together alone, or *Bread* and *Ale*, or *Bread* and *Wine*? And yet all these in themselves, and without any alteration, are very pleasant and wholsom.

Furthermore, all *fat Flesh* is very hurtful to *Children*, for it furs and oyls the Stomach and Passages, and in some *Children*, whose retentive and digestive Faculties are weak, and the Expulsive strong, it quickly slips out of the Stomach into the Bowels, and loosens the Belly too violently, causing griping Pains, especially when *Flesh* is not good, and at some certain seasons of the Year.

Likewise, all kinds of *strong Drinks* are an Abomination unto the Natures of *Children*, it drys and heats them, infects the Blood with sharp mangy Humours and Diseases, evaporates the pure volatile Spirits, &c. But of all sorts of *Drinks*, the most fit and proper for *Children* is *Water*; the next is *small Beer* that is well brew'd.

All kind of *melted Butter* and *fry'd Food*, be they what they will, are hurtful to the Health of all People, if not very sparingly taken, but more especially to *Children*; for *Butter* has passed through several Digesti-
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ons and Fermentations that have open'd the gross body, and made the spirituous parts *flying* or *volatile*, and therefore if *Butter* stand open a little while in the Air, it destroys the goodness and pure brisk taste of it; but if it be committed to the Fire, then the pure Vertue is immediately suffocated or evaporated, and then it turns into a gross *strong Oyl*, which is very offensive to Nature; but many, to prevent its running into Oyl, will add Water to it, and keep it in Motion, and so by the help of the Water, the Motion and the Air, the Spirituous parts are kept living, which indeed is the best way of *melting* of *Butter*: Nevertheless, even this is grosser on the Stomach, and oyls, furs and obstructs the Passages more than *Butter* eaten on *Bread*, which is the best and most natural way of using it.

The truth hereof is further manifested by this; take *Butter*, *Flour* and *Water*, and make it into Paste, as they do for *Pies*, and then bake it, and let any of those which love those things best, be confin'd to live on it for two or three Weeks, and confine another to *Bread* and *Butter*, and see which will be tir'd first; 'tis certain he that eats the *baked Bread* and *Butter* shall presently loath it, but he that lives on the *common Bread* and *Butter* may continue to live thereon, and be well sustain'd, without being weary of it for many Years, and yet all is but *Bread* and *Butter*, only the preparation makes the difference. For you may observe, that all kinds of Food made of *fine Flour* and *Butter*, and Baked, is of a close heavy substance, hard of Digestion, that foules and makes the Blood thick and gross, and being first invented for Wantonness and State, are continu'd to gratifie the same Properties, and therefore ought to be banish'd.

Of the Quantity of Childrens Food.

There are but few *Mothers* or *Nurses* but do err in *Quantity* as much, and more often than in the *Quality* of the Victuals which they take themselves or give their Children.

Children. Now over-charging of Nature is more dangerous than Food that is of a contrary Quality, or made so by improper Mixtures and Preparation, tho' both are very bad. 'Tis hardly to be imagin'd how little in Quantity and mean in Quality will gratifie and maintain *Children* in perfect Health and Liveliness, and therefore we should consider how difficult a point it is, even for People of mature Age, to be Temperate in eating and drinking, more especially when Meats and Drinks are made by Spices, Sugars, foreign Fruits, and other mixtures, enticing to the Pallate, the pleasure of which you must note, does always continue many degrees beyond the necessity of the Stomach, which is one of the chief causes of Gluttony. Now if it be so hard and difficult a thing for Men and Women to be Temperate, and abstain from Excess who have Experienc'd the Dangers, Indispositions, Relapses and the like evil Consequences thereof, How then can we expect that *Children* should understand when they have enough, that is, sufficient to sustain Nature, and no more? 'Tis certain all healthy *Children* will eat and drink to the end of the Pleasure of their Pallates, and till their Stomachs loath it; more especially where such Food or Dade enticing, as of late Years most are: And therefore it may be truly said, that all or most *Children*, are as it were taught and trained up to Gluttony from their Infancy, which has many evil Consequences.

1st, The over-charging *Children* with Meats and Drinks, does suffocate their pure volatile Spirits, which in them are very tender.

2^{dly}, It stupifies all the Senses, causing dull heavy Indispositions to attend the whole Body, awakening the central Fire, which spreads its self, and causeth an unkindly heat through all the external parts, and in some weakly Constitutions brings an *inward Fever* that consumes the very Flesh off the Bones.

3^{dly}, It furs and stops the Passages, breeds thick gross Blood and evil Juices, which fall down upon the Joynts and makes them feebe, and dilating the Vessels
of

of the Stomach, do so impair the natural heat and digestive faculty, that most of that excessive Food is turned into Phlegmatick gross watry or windy Humours, which ascend into the Head, and causeth it to grow great, and as it were swell, being heavy and sottish, which Distemper is usually called, *The Rickets*, which generally proceeds from Intemperance, and the indiscreet management of *Mothers* and *Nurses*; for Superfluity does not only contract malignant Diseases, but makes all sorts of Children (as well the strong and healthy, as such as are weak) so uneasie, that thereby they are apt on all occasions to fret and cry; it likewise makes them nasty, and of an unpleasant, dull sottish Humour, requiring double the Tendance which otherwise they would need. And when by over-gorging they have made them thus forward, then to quiet them, they presently clap more *Vi-ctuals* or *Drink* into their Mouths, and thus force them even against their Desires, as well as beyond the Necessities of Nature, more than their Stomach can bear, which continues and encreases their Disorders; nay, they Feed them till they sputter out of their Mouths, and also cast it up, which latter, many silly Women count a *good sign of Health*; whereas in truth, this *Puking* (as they call it) is a sure token indeed that such Children have strong Stomachs, but withal that their Stomachs are over-charg'd and disorder'd with too much Food; for no healthy Stomach, either Young or Old, will cast its Food up when in Health, if such Foods be eaten moderately, and be not too much in quantity, or of a contrary quality.

Also, sometimes when the Stomach is too moist, and full of watry Humours, such Children and others ought to fast a while, and then eat some drying Food. But on the contrary, those Children that have weak Heats and Stomachs, tho' over-charg'd, will seldom cast it up again, but if they do, it makes them very sick and disorder'd.

All which Evils are not by any means to be prevented, but by *Sobriety* and *good Order*; for all Mothers ought

to give *Children* Meats and Deats according to Reason, and not according to the *Childrens* desire; much less ought they to force them when their Stomachs loath it, which wounds Nature in the very bud, destroying the airy lively Spirits, which *Children*, as all other young Creatures, are most endu'd withal. Observe likewise, not to give your Children Food too often, that is, not before the former is digested, which many *Women* do, and so destroy the poor *Childrens* Health, and lay Foundations for Diseases.

Add to these Mischiefs of Intemperance in Children, that it *dulls the Wit, clouds the Fancy, and darkens the Apprehension*, and so renders them more *uncapable of all kind of Learning*; For *Temperance and Cleaness* do not only make the Body sound, healthy, light and pleasant, but strengthens the Intellect, makes the Spirits brisk and lively, helps the Memory, and gives a penetrating Understanding, and fits one for all Employments both of the Body and Mind, and lays a hopeful Foundation for *Health, Strength, and long life*.

To conclude, *Cleanness* and good *Tendence* in Children is very profitable, and their *Beds* ought to be *clean, sweet, hard*, and in *airy Rooms*, for their Spirits are so tender, that any gross thick Air suffocates them: And as their *Coverings* ought not to be *too thick or heavy*, so also should their Dry-Garments be moderate, easie and cool, nor should they be forc'd to *Sleep*, as the Custom of some is, but to go to sleep as Nature inclines them: Also, they must not sit or lie too long without Motion; for 'tis *that* gives Spirit and Life to all young Creatures.

It is to be noted also, that *Womens Distempers*, as to *Windiness*, and many other Weaknesses, are much encreased by their *straight Garments and Lacings*, which do press and wound the strength of that part, it being one main Reason of their *shortness of Breath*, contracting the Passages and Vessels of the Stomach, which causeth also *Sickness*, with pricking pains in the sides, and often sends Fumes into the Head, nothing being more Injurious to them than those Bodice and Stays, which are as stiff and
hard

hard as Boards, which makes the Stomach, Waste and Back so feeble, that many when they leave them off, they feel themselves so weak that they are forced to continue them, neither can they hardly turn themselves in their Beds, but seem as if they were unjoynted, which causeth many other Inconveniencies, as *growing deform'd*, and makes Labour and Exercises burthenfom.

If these Rules be followed and observed by any, they will find great benefit thereby, and be eas'd of much Trouble, and prevent a great Number of Diseases, and lay Foundations for an healthy sound Generation.

CH A P. XII.

The Cause of SURFEITS, and how to prevent them and keep the Body in Health. As also of large Drinking after Meals; and of eating of Suppers.

WHen any one finds himself much wearied or very hot through some violent Action, or fainty through Labour, or long fasting, or any other Accidents of the like Nature, which may have wasted the Radical Moisture, and spent the pure Spirits, whereby the whole Body becomes heavy, dull and indisposed. Then to recover Nature and the Spirits, and yet at the same time prevent the Diseases called *Surfeits*, these following Rules are absolutely necessary for every one to observe:

1. Before eating or drinking you ought to rest by, sitting still and silent, or taking a small nap of sleep, or if conveniency will permit, go to Bed and keep your self warm for an hour, or two, or three, according to the greatness of the occasion, which will recover the Spirits and strengthen the natural Heat, and sharpen the Appetite, refreshing the whole Body, and chearing all the Senses, so that you shall not only eat and drink with tenfold more pleasure and delight, but with much more
P safety,

safety, as to Health. For no Meats or Drinks (though of the highest Preparation) have such Power to recover and restore the Spirits, and make the sweet Oyl in the Body burn clear, as *Rest* hath; for which cause a man can fast longer from Food, and with less prejudice to his Health, than from Rest or Sleep. Nevertheless in some of these times of Weariness there is necessity of present eating or drinking, but then it ought to be done sparingly, and such Food as is easie of Digestion, as *thin brisk Gruels, Pottages*, and the like, and that in a small Quantity; for when the Spirits are spent by any of the foremention'd Accidents, the natural Heat of the Stomach is so weakn'd, that it cannot bear any great Quantity of Meats or Drinks, nor such Foods as are too strong in Quality, without manifest danger to the Health. All Inequality in this state is very perilous: for when the Radical Moisture is wasted, the natural Spirits are dull and impure, which cannot be restor'd but only by *Rest*; for the quickness and sharpness of the Stomach and digestive Faculty does chiefly consist in the Goodness and Quantity of the *Radical Moisture* and *pure Spirits*: And for this cause those that are tired with Labour, a less Quantity of strong Drink or Food will overcome them: Also, those that are endu'd with strong Spirits, and whose Radical Moistures are pure and free from Obstructions, have good and sharp Appetities, and can eat and drink greater Quantities without prejudice to their Health; but on the contrary, such as have but weak Heats and few Spirits, have but little Stomachs, and faint desires to eat, their Stomachs being full before their Bellies; and the same is to be understood when the Spirits and Natural Heat are impar'd and made impotent by Accidents. Therefore Rest after any kind of Weariness (be it what it will) is a most safe means to preserve Health, and prevent the generation of Diseases.

2. It is to be noted, that *Surfeits* and *Obstructions* are not (as many suppose) contracted at the first and second Inconveniency (except the Accident or Disorder be very great) but by degrees, every Excess sows some seeds for Diseases,

Diseases, which would be prevented, if care were taken, and Nature not overcharged, especially at the forementioned times, *viz.* when the Spirits are awakn'd or spent, for then the sweet Oyl, and Radical Moisture immediately turns sourish, and then follows an unnatural Heat and Disorder through the whole Body, with a dizziness in the Head; for the *Volatile Spirit* is the true Life and Being of every thing.

Many lively Instances might be given to demonstrate this, as we see in all the Vegetations of the Earth, if the *spirituous parts* be any way destroyed or suffocated, that *Herb, Seed or Grain* decays and becomes of no use or vertue; which is likewise manifest in all *Spirituous Liquors*, as *Beer, Ale, Syder, Wine, &c.* if by long keeping or other accidents the spirituous parts be wasted or evaporated, immediately the sweet Quality (as it were) dieth, and then the *bitter sour astringent Properties* predominate, and appear in their own Forms, which whilst the *spirituous and sweet Qualities* were strong, and not violated, did lie hid, being therein incorporated. So that were it possible for Man by any Art to retain the *Volatile Spirit* in any Liquors or other thing, then such things would continue firm and good in all their parts for ever.

The same is to be conceived in the Humane Nature, and therefore all People ought to consider the danger the Spirit is in on all Disorders and Superfluities; for presently the Appetite is dulled and the Pallate cannot taste or distinguish the pure Relish of any sort of Food. For where the Spirits are weak all the Properties of Nature become unequal in their operation, and rise up with a kind of violence or hunger after the sweet Oyl, with eagerness to devour it, which is the true Life, Pleasure and Moderator of all the other Properties and Qualities; and therefore when once the same is wounded, the whole *System* of Nature is disorder'd, and all her Oeconomy disturbed. And this is really the very Root of all Distemperatures both of the Body and Mind; which if every one did understand, and take care that Nature were not overcharged, might easily be prevented. But

though Nature doth frequently complain, sigh, groan and languish under many such Inconveniences and burdens, yet few there be that ever think or consider the cause from whence such Indispositions proceed, but for the most part, through Ignorance, take wrong measures; for if any find themselves weak, fainty, weary, and the like, they presently think to supply this defect of Nature by giving her good store of rich Food and Cordial Drinks, which for the most part do but add a second burthen to her, and proves of a more hazardous consequence to the Health, than the first Disorder, since these Indispositions generally come not for want of Nourishment, but rather the contrary, and for want of due Rest after too violent Actions or over-long continuance at them, and for lack of giving Nature proportionable Meats and Drinks, whereby the Spirits and Radical Moisture are wasted, as aforesaid; tho' it must be confessed, *That Health and Strength cannot be maintain'd, but by a constant supply of Meats and Drinks*, yet the main thing is in the due and proper *Timing* thereof. Therefore weak-natur'd People at all times, and others, whenever by Labour, Travel or Fasting they are brought into a weak and fainty state, should then be more than ordinarily careful that their Meats and Drinks be not too strong, nor too much in quantity, nor of a contrary quality, but proportionable to the present strength of their Natural Heat.

3. Great drinking of *Wine* and *strong Drinks*, after full Meals of *Flesh* and *Fish*, (most of them being of disagreeing Natures one to the other) do often wound the health; and that constitution is rarely known that they do not prove of evil and dangerous consequence unto; which many of the richest sort of People in this Nation might know by woful experience, especially in *London*, who do yearly spend many hundreds, (I think I may say thousands) of Pounds on their *ungodly Paunches*. Many of whom may save themselves that charge and trouble they are usually at in learning of *Monsieur Nimble-beels*, the *Dancing-Master*, how to go upright, for their *Bellies* are swelled up to their *Chins*, which forces them to behold the
Skie,

Skie, but not for *Contemplation-sake* you may be sure, but out of pure necessity, and without any more Impressions of Reverence towards the Almighty All-wise Creator, than their *Fellow Bruits*; for their *Brains* are sunk into their *Bellies*; *Injection* and *Ejection* is the business of their Life, and all their precious hours are spent between the *Platter* and the *Glass*, and the *Close-stool* and *Piss-pot*. Are not these fine Fellows to call themselves *Christians* and *Right Worshipfuls*?

The natural Heat being overcharg'd by too great a Quantity of rich Food, that contains overmuch Nourishment, stops the Passages, arrests the Spirits, and makes the Stomach violently attract unto it self from all parts of the Body, the pleasant moist Vapours, to help and assist her to overcome and digest that load of Victuals which they have ingoraged; that often puts Nature very hard to it in her internal Laboratory, causing a kind of suffocation of the pure Spirits, drying and consuming the *Radical Moisture* and thin refreshing Vapours. Therefore after such *Epicurean Meals*, there is always an Indisposition through the whole Body, with dulling Fumes in the Head, and drouziness, that generally continues, four, five or six hours, more or less, according to the strength of each mans Constitution, and the quantity of Food. During which time the Passages of the Spirits are obstructed, the Pores stopt, so that the thin pleasant Vapours of the Air from without cannot penetrate, and thence the Blood is heated, and its Circulation hindred; and all this by gross phlegmatick Juices arising from Superfluities, which impede the Passages and free Course of Nature. But after some hours, when Nature hath struggl'd with these Besiegers, and flung off their Chains, and overcome her Enemy, and forced her way, and made a separation, then the Road of the Spirits is again laid open, and the Pores are unlockt to let in the refreshing Breezes, and the Man grows brisk and lively, and fit for business.—And so indeed he might have been all this while, if to pamper a liquorish Pallate, and gratifie an extravagant Humour and Custom, he had not willfully

Ingurgitated so much Food, as thus oppressed Nature for the present; and tho' he think now all's over, and is ready the very next day to attack her again with a like Debauch, yet he shall shortly find, the Dregs remain, there is a *Morbifick matter* left, and continually encreased, which at length being ripened into Act by some proper Aspect of the Heavens, or similiary Accident on Earth, breaks forth into a most grievous *Surfeit* or violent *Fever*, and the Man is all on *fire*, and *sighs*, and *languishes*, and *dies*. And who shall pity him? since if he would in time have hearkened to the Voice of *Reason* or *Experience*, either of them would have told him, That the sole Intention of Nature in eating and drinking is purely to support and refresh her, and not burden her; and therefore he ought to have chosen simple Food, and the quantity not too great for the natural Heat, and then he would have found, after such eating and drinking, a certain pleasant and refreshing Joy spread through the whole Body, from the *Center* to the *Circumference*, being more brisk, lively, active and useful than before.

But still, many there are; that be not content to *Over-cram* Nature with too great a quantity of Food, but they will needs *drown* her too, with a Deluge of Drink, pouring in such vast quantities of *Wine* and *strong Liquors* into their foolish Hogsheads, as if they design'd to make their *Souls immediately swim out out of their Bodies*. This second Charge, especially when it comes immediately upon, or soon after the first, wounds *Dame Nature* to the very Heart, and sets her on Fire, consuming the *sweet Oyl* and *Radical Moisture* by whole-sale, suffocates the *purest Spirits*, and puts the *Blood* (their limpid and natural *Habitation*) all into a combustion; and the first and greatest Sufferer is this *Hurlyburly* is the pure *Volatile Spirit*, *Balsamick Body* and *pure Oyl*, which is of a friendly Nature, so meek and gentle, that it cannot, without manifest danger to the Health, endure any such harsh fires or churlish motions. And whenever violence is offer'd to this benign quality, Nature falls into a languishing, which makes the Functions of the Stomach to cease, and the *Salt's spirit* looseth

looseth its favour, if the Disorder happen near the Center of Life: But if only the pure Spirits and sweet Oyl of any Member be hurt, then it often falls out that the Evil and Defect remains only in that Member, and the Stomach and Center continue well; and in such cases the Life is seldom in danger.

But many *Physitians*, mistaken in Nature, do conclude, That the cause of such defects proceed from some ill habit or vitiated Tone of the Stomach, and more Central parts; and therefore they will give strong Potions of harsh Medicines, both *Purging* and *Vomiting*, which for the most part hurt Nature, weaken the Center, help to weaken and destroy the Balsamick Vertues, and the Limb or Member afflicted grows worse; for when in any Member the wrathful *Saturnal* and *Mercurial* Poysons and sulphurous Heats of *Mars* are stirr'd up and awaken'd, they will in a little time envenom the whole, and make it burn like Fire with Pains, whence Swellings and Putrefactions proceed. Did People rightly understand this, they would be afraid to commit such excess, loading Nature beyond what she can bear, by adding *Intemperance* to *Intemperance*, as first to over-gorge themselves with too much, as well as too rich Food, and then to drink such great quantities of *Strong drink* after it; these two Superfluities Nature cannot bear at one time, without great Injury to Health.

And therefore since some Men are such Swine as to delight to overcharge Nature with too much Drink, their safest way is to drink when their Stomachs are rather empty than full; for hard drinking doth not very often surfeit, when the Stomach is free from Fulness (except men drink to a very excessive Pitch, and of various sorts of Drink, or such as is bad in its kind) especially whed men are at mature Age, or rather old than young; for indeed all *strong drinks* are absolutely against the Health of *young People*, by reason their Blood is more hot, which being encreas'd, sets Nature on Fire, and precipitates them into *Fury*, *Lust* and *Madness*.

But it may be observ'd, that more People do Surfeit themselves, and destroy their Health by Gluttony and Superfluous Eating, than by Overdrinking (tho perhaps the Sin of Drunkenness makes more noise in the World) for Gluttony is hid in the Bud, and little or no notice taken of it, but is indeed committed by all sorts of People, both *Male* and *Female*, *Young* and *Old*, but more especially *Young People* and *Children*. And the Reasons hereof are, because Food is of a very gross Nature, and hard of Concoction, and requires time for Digestion, so that Nature cannot so easily rid her self of it; but *Drink* doth pass through several Digestions and Fermentations, by which the spiritous parts are already become volatile, that the Stomach and Natural Heat have no such difficulty to separate it, for that is done almost as soon as it comes into the Stomach, the Spirituous parts incorporating themselves with their Similies, *viz.* with the natural Heat, as every man is sensible of, presently after the drinking of strong Drinks, which set the whole Body into an heat, if such quantity be drunk as causeth an evaporation of the natural Spirit, and the phlegmatick part thereof falleth down into the *Ureters*; so that tho' it must be confessed, That superfluity in drinking is very injurious to Nature, yet being of a thin spirituous quality, it finds many quick ways of evacuation and transpirations; therefore not so dangerous as over-much eating; but both are bad against Health, and great sins against God and Nature. Besides, those that are inclin'd to Drink, are manifest to all men, and so their Irregularities often restrain'd through shame, and respect to their Credit; whereas the other gormandize publickly, and without the least Reflection, so general and customary is that Vice become.

4. The *Eating of Suppers* is profitable but to few, except young People, whose Employments are hard, and in the Fields or open Air, or such as do not make Dinners, and whose Food and Drinks are mean; for such People may eat *Suppers* without prejudice, as also such as accustom themselves to eat in the morning and fast till night; also

also they that be of House-employments. But for all sorts of People that live sedentary Lives, and are of easie Employments, more especially those that are of mature Age, as *Gentlemen* and *Citizens*, &c. who use themselves to lie long in Bed in the Morning, and to great Dinners and rich Cordial Drinks, whose Tables are so adorn'd and set forth, not only with such great store of rich Food, but also with other Circumstances of great Charge, so that a sober man would not imagin that so great Cost, Pains and time should be spent thereon, except such Dinners would continue and sustain Nature several years; but alas! the same is all swallowed and devoured in one hour, and all the pleasure of it gone, and for real use an honest piece of *Bread* and *Cheese* should do a man three times more good than all this variety of Dainties, whose best service is to make work for the *Doctors* and *Apothecaries*, and they to provide Employment for the *Sextons*; or if they escape the *Wooden Tenement* and *Flannel*, all they have to shew in Memory of these chargable Treats, is an *empty Purse*, a *disorder'd Mind*, a *loathsomely sullid Soul*, and an *indisposed distempered Body*, as full of Diseases as an Hospital.

To this sort of People it is most injurious to make *Suppers*; neither indeed are they good for any who live easie, and eat Dinners, because the space between *Dinner* and *Supper* is not sufficient to make a perfect Concoction, especially with those that eat much *Flesh* and *Fish*, or Food that is Fat; for after such Food men ought to fast at the least eight or ten hours, because the oily substance furs the Passages, and dalls the Natural Heat and Action of the Stomach, and consequently requires a longer time for Concoction than *Herbs*, *Seeds*, *Fruits* or *Grains*. Besides, *Flesh* is of a grosser substance, and more Phlegmatick, therefore apt to generate Obstructions, thicker Blood, and more impure Spirits, and therefore those that Feed thereon, ought to fast a considerable time after it (by which means the natural Heat of the Stomach may the better digest the superfluous gross matter) before fresh Food be taken into the Stomach again.

There-

Therefore the best times for eating, are about eight or nine in the Morning, and five in the Afternoon; for nothing gives greater advantages to the Stomach to cleanse it self from all gross superfluous matter, than time and forbearance of eating or drinking for a fit space, which makes the edg of the Appetite sharp, and Pallate the perfect.

Moreover, *Suppers* (except to young People, and such as have prepared their Stomachs by large Fastings and Labours) fill the Body full of Wind, and cause it to glow with an unnatural heat and unsound sleep. And yet some there are, who (through a disorderly Life, their Natures being depraved) are so troubled with windy Diseases, that they are forced to eat *Suppers* to prevent the burdensom pains of the *Wind*, and yet all will not do. But the most considerable thing why *Suppers* prove burdensom and unhealthy to Nature, is, because in the Night and Body is without Motion, and seems to cease from Action, and the Rooms are made close, and the whole Body kept much hotter than in the day, all which doth drevent the pure thin vapours of the *Air* from penetrating the Body; but in the day the body being kept cooler than in the night, it is fuller of motion causing a more perfect Concoction.

Therefore the most natural and approved way to Health, is to make but *two Meals* in 24 hours, one (as I said) in the Morning, the other about 4 or 5 in the Afternoon. And it is to be observed, that the strongest Food and greatest quantity ought to be eaten in the Morning, and the smaller quantity, and such as is easiest of Concoction in the Afternoon, *viz. Milk-Pottage, Milk and Flour, Milk* as it comes from the *Cow*, after 'tis cold, eaten with *Bread, Water-Gruels, &c.* Now the Reason of this is, because in the Morning, the Spirits, thro' Rest, are restored fresh and brisk, and the Sun is not come to the *Meridian*, but by that time it arrives there, the Food is pretty well digested; for you must note, that when the Sun comes to the *Meridian*, it doth more or less exhale or cause some Evaporations of the natural Spirits, especially

cially in hot Seasons; and therefore Nature is then more indisposed, dull and heavy than at other times. Also, the fore-part of the day hath spent the Spirits by *Labour, Exercise, &c.* For this cause most People do find themselves dull and heavy after Dinner.

There is nothing that does more help Concoction than the cool refreshing Influences of the Air; for it strengthens the natural Heat, and makes it more central; for which cause People in cold Weather have greater and stronger Appetites, and more Spirits than in hot; and therefore are able to endure more Action; so likewise such as are bred in cold Countries, are harder, stronger, and for the most part longer liv'd than those that inhabit in over-hot Regions; for Heat dries up the thin spirituous Vapours and Radical Moisture in the Body, and causes the internal Heat and Moisture (which should serve for the help of Concoction) to spread it self into all the external parts of the Body; for all outward Heat does by simile draw forth the internal heat, and causes the pure Spirits to evaporate. For this very Reason mens desires are much after Drink in hot Seasons, and on the contrary for Food in cold; thus likewise the heat of Beds, where most People wrap themselves up very warm, takes away the Appetite; for let a man go to Bed some-what hungry, yet after he has slept, his Stomach shall seem dull, and his desire of eating gone, till his motion for a while in the Air does recal it; and the same quantity of Food eaten for a *Supper*, which proves burdensom to him that goes to Bed, shall be most pleasant and lightsom to one that sits up all night, so great is the power of Air and Motion. Therefore all hot soft *Feather-Beds*, with thick Coverings, which most People use themselves to, with Curtains drawn, &c. so that their Chambers are in the next degree to *Bagneo's* or *Hot-Houses*, are very inconvenient; for they weaken the Back and Joynts, destroy the Appetite, and render the whole Body so delicate and tender, that every little Inconveniency is felt, and such People can scarce endure the fresh Air to blow upon them, without some prejudice to their Health, which

which doth increase stoppages and all Windy Diseases; but on the contrary, open fresh Airs, Rooms that have large Windows and fair Prospects, and the Bed open, hard and clean, so that the refreshing Influences of the Air may pass freely, will strengthen the whole Body, beget and increase Appetite, and make the spirits powerful, whereby Nature does avoid many Inconveniences and Diseases.

CHAP. XIII.

Of Windy Diseases, the Reason thereof in Nature, and why English People, especially Women are so much troubled therewith; Also an Account of the Inconveniency of eating and drinking between Meals.

THE Generation of Windy Diseases in the Body arise from many Causes, but chiefly from Three; viz.

- I. From eating and drinking of too great quantities of various sorts of gross fat Food and strong Drinks, of disagreeing Natures; which stretch the Vessels of the Stomach beyond what is natural, and generate evil Juices of a fower keen quality, and sharp griping Nature; for it is not purely Wind, or an airy quality, that doth so gripe and pain the Body, and send up such Fumes and Vapours into the Head; for if it were so, Nature would find some way to discharge it, which perhaps might make a noise, but not to be so painful. But this windy substance is mixed with a sharp fower thin poysonous matter that runs out of one place into another, and causeth griping pains; and all this chiefly proceeds from *Repletion*, and too much Nourishment, and unconcocted matter. For when Meats and Drinks are taken, that are either ill prepar'd, or too much in quantity, or of a contrary quality to the Constitution, then the natural Heat of the Stomach and digestive Faculty cannot concoct such Foods, nor make any perfect separation, nor cast out those evil Juices and Ve-

noms,

noms, which all sorts of such Food doth contain, but especially *Flesh* and *fat strong Meats*, which are apt to lodge in Vessels, and cause Pains and Swellings; for what part or Member soever of the Body is by any Accident made weak, these evil Humours will flow unto, and seize that part in an especial manner; thus, If the Brain be weak, it causeth a violent Head-Ach to continue for several days together, with a dizziness; but if the more central parts, as the Breast and Passages be impotent, then you shall find all the Faculties of the Stomach debilitated, and its retentive Property so impair'd, that it cannot retain the Food, whence proceeds loathings and vomitings; but on the contrary, if the Center be well fortify'd with a powerful natural Heat, then the Stomach easily flings them off, and they disperse themselves into the Members and more external parts, which causeth swellings and grievous pains in the Hips, Legs and Arms, or where-else it happens, often *shifting from one part to another*, which some call the *Windy Gout*, a Disease, tho' very painful, yet not so dangerous as when it lies and centers it self near the *Heart* and *vital Parts*; for when they lodge about the Stomach, such People are not well either full or fasting; for after eating this Humour doth so sower the Food, that it makes the Stomach sick, & subject to sower belchings, & the whole body to swell, and sickish Qualms to arise: And this enticeth many to take a dram of *Brandy*, or other strong spirituous Drink to help Concoction, which seems to give some ease for the present, but in a little time the same Inconveniency will return, and then again, away they run to their *Doctor Brandy-Bottle*, and thus come to accustom themselves to such strong fiery Liquors, whereby they yet more and more weaken the Stomach, and cause the before-mention'd *Windy Diseases* to encrease, so that in a little time they shall not be able to eat any Food without a *Dram* after it; nay, it will come to that at last, that they will not be able to digest their Food either with it or without it, the Liquor will make such a Prey of Nature, causing the Head never to be free from dulling Fumes and Vapours.

Now

Now these Diseases are very rarely cured by any of the Medicines that are appropriated to them, because most People do more or less continue the same Disorders which were the first cause thereof. For no *Medicines* have such Power either to prevent or remedy these Disorders in the Body, as Temperance, Cleanness and good Order; for they have an inward Power and certain Efficacy for that purpose; and if Temperance be continu'd, it will augment the *Radical Moisture* and *pure Spirits*, and by degrees strengthens the natural Heat of the Stomach, which only hath the Power to draw all such windy, gross sharp matter from all parts of the body, and so cast it out, if thro' length of time it be not become too central; for the natural Heat hath a magnetick Vertue, that forcibly attracts all such matter as burdens Nature, even from the most inward *Cavities* and furthest *Circumference* unto it self, and there digests and throws it off, both upwards and downwards, if a proper degree of Temperance be observed both in quantity and quality, and fresh supplies of Food and Drink come not too often. For so powerful is this attractive Faculty of the Stomach, that it will draw the very *Flesh off the Bones*, as is most manifest both by men and beasts, if the Stomach be not supplied with convenient quantities of Meats and Drinks; for this Heat which serves for concoction and separation is never idle, but always continues its motion and action, so long as the Spirits are lively, and that there doth remain any Oyl in the Lamp. For this cause *moderate Fasting* hath been commended by all wise men, and a clean well prepared Diet hath great Power, not only to prevent Diseases, both of the Body and Mind, but also to root them out, especially when the cause of such Diseases (as generally it happens) have arisen from over-charging of Nature with too great quantities of Flesh and Fish, and the more because People make no distinction between *Clean* and *Unclean*, nor of the *Seasons of the Year*, of the *Surfeits* or *Diseases* the Cattle are subject unto, whose Flesh they eat, nor regard the improper Mixtures of such Food, &c.

2. The *second cause of Windy Diseases*, I assign to be the frequent eating and drinking of *Hot Foods*, I do not mean such as are hot in their own nature and operation, but such as having been prepared by Fire, are eaten before those fiery sulphurous *Steems* are evaporated; for they are of a very pernicious venomous quality, and altogether of a contrary Nature to the genuine Heat of Nature, and particularly of the Stomach also; for this fiery heat will no longer incorporate it self with such Foods, Broths, &c. than it is forced by the constant heat of the fire; for as soon as they are taken from thence, this sulphurous *Steem* or humid *Vapour* will hastily separate of its own accord, which does manifest that this Heat is an Alien, and that Nature casts it out as an Enemy; for indeed it contains three venomous qualities, that are absolutely pernicious to Health, viz.

1st. The first is an *harsh Fire*, of a *Saturnine Martial Nature*, of a keen sharp fretting operation, which dulls the pure Spirits, and infects the Blood with a Maingy itching Humour:

2^{dly}. It contrains a gross *deadly poysonous Water*, or humid quality, that does incorporate it self with the grossest parts of the Air, and fly away in a steem or vapour; and if Food be eaten before those fiery evil vapours be separated and evaporated, it swells the body and hurts the natural Heat of the Stomach, and insensibly, but certainly generates both *Windy* and *Watery Diseases*, filling the inward Vessels of the Body with evil and venomous Juices, sending Fumes into the Head, and disordering the whole body, and this more especially in *Women* and *Children*, who, as we have shewed you before, are by Nature much more liable to *Windy Diseases* than men.

3^{dly}. If this furious *Steem* be by any Vessel that covers the Meat, after 'tis taken out of the Pot, or off from the Spit, so that it cannot fly away, but is stoppt and turned back, or confined to stay with such Food, after 'tis prepared, then it will re-enter into it, and make it flat and heavy, and alter the Taste of it, so that it will be strong and gross on the Pallate, and heavy on the Stomach.

It is also to be noted, that the common eating of *Hot Foods* does possess the Blood with a salt sharp fretting Humour, like a *Mainge*; and if Children were not accustomed to such things from their Mothers Breast, it would more sensibly break out upon them in that kind: For this very Reason, in Dogs and many other Creatures, if such hot Broths or Food be given them, it will cause the *Mainge* in their Blood; and the very same it occasions in the human Nature, but not externally so manifest, because render'd more familiar by use.

3. The *Third Cause*, not only of *Windy Diseases*, but of many others, is, *Peoples eating and drinking too often*: Nothing more burdens Nature, or generates more crude sharp Humors; for when fresh Food is thrust into the Stomach before the former is digested, it mixeth with the half-concocted Food, which does surprize Nature, and disturb her Work, and fouls the Stomach, causeth fower Belching, makes the Vessels to swell, and in some Constitutions is attended with griping Pains and Indispositions through the whole Body, &c. for the natural heat is so oppressed with these continual supplies of Food, before it calls, or is ready for them, that it cannot make any perfect Separation, which is a main cause of *Windy Diseases*, filling the Vessels with unconcocted Juices, which powerfully obstruct the due Functions of Nature, and hinders the Circulation of the Blood and Spirits; which is the reason, that when such People do travel or labour, and oft-times only upon the Change of Weather, they are indisposed and presently tired, and out of Breath, and troubled with an inward heat and drought, continually calling for Supplies of *Drink*, which does but promote Disorder, and swell the Body, and make the Exercise more burthenfom.

For indeed *drinking between Meals*, is very Injurious to all sorts of People, except to those that labour hard, and sweat much; for such may drink, but very moderately; or else they may quickly out-do Nature; but for others, that live easie Lives, and do not sweat, to be *sipping*, or rather *pouring down* strong Drink and Wine *between Meals*, does

does prove of very evil Consequence ; for it destroys the edge of the Appetite, and makes the Stomach disorder'd, always seeming as if it wanted something ; and in some Constitutions, an hot heavy dulness ; for all strong Drinks, receiv'd in a greater quantity than the Stomach can conveniently master, leave a fowr, heavy, stinking Matter behind them in the Body, which furr's the Passages with a slimy Substance, and which causeth loss of Appetite, shortness of Breath, Rheums, with sharp tickling Matter that first ascends into the Head, and offends it, and then falls back again into the *Breast*, and upon the *Lungs*, whence *Coughs* and *Consumptions* proceed. Also, in some People it begets a kind of unnatural hunger, or craving in the Stomach, or a sharp gnawing Pain, which causeth many to eat, but they are never the better satisfy'd nor eas'd, but rather increase the Pain thereby. I am confident, abundance of People can witness this to be true, from their own Experience, and yet will not consider or regard the true Reason or Causes of it : For it is a gross Mistake, when any shall feel their Stomachs gnaw or gripe in this manner, to run presently to the Cupbord, and think thereby to cure that defect ; which, for the most part, does but increase it, and no longer gives ease than the Food or Drink is in the Mouth ; for this evil habit of the Stomach does not proceed from want of Food or Nourishment, but through sharp, crude, superfluous Matter, which dulls and disables the Natural Heat, that it cannot perform its due Office of Digestion ; for, where Food is thus too frequently cram'd in, the digestive Faculty has not power to make separation ; which does, as it were, suffocate the pure Spirits, and then presently the sweet Oyl, or Juices of such Food, turns either of a keen, sower, or bitter Quality, according to the disorder or nature of each Man's Stomach and Constitution ; which depraved Juices disperse themselves into several parts of the Body, enfeebling the Joynts and Members, wounding the Spirits, and making room for outward Colds, and the like Accidents to

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take place; for *Colds* do rarely seize any part of the Body, (provided the Accident be not too extream,) except first there be some inward defect or weakness; as may appear by those that are troubled with stoppages of the Breast, whom every petty Accident, nay, even the alteration of the Air shall sensibly afflict.

But as Nature abhors all Extreams; so, on the other side, over-long Fasting does help to generate windy Diseases, especially in infirm People, whose natural Heats are weak, and Spirits few; for they will soon grow fainty, and Fumes and Vapors will be apt to fly up into their Heads, and when they come to eat, a small matter makes them sick; for too long fasting does spend and evaporate the Spirits, and waste the Radical Moisture, and hurt the digestive Faculty; so that after eating and drinking, the Senses seem to be stupified, and the whole Body sleepy and indispos'd; and besides, after such long Fasting, People are apt to strain Nature, by taking more Meat and Drink than she can bear. Therefore a *Mean* is safest in all things; for if any refrain from Food too long, the Action of the Stomach is so vigorous, and its attractive Faculty so powerful, that it preys on the natural Spirits and radical Moisture, so that you shall then find a very imperfect Appetite; whence comes that common Saying ——— *I have out-fasted my self; or, My Stomach is gone.* For the strength and perfection of the Palate and Stomach consists in the strength and vigor of the Spirits and radical Moisture; therefore both superfluous eating and drinking, and also immoderate fasting, do generate Diseases, and cause Indispositions both in the Body and Mind: Therefore it is not so commendable, nor so healthy to make but one Meal in 24 hours, as to make two moderate Meals in that space; for otherwise there is apt to be too great an Emptiness, and too eager an Hunger, which makes People give themselves such a freedom of eating, as thereby the Vessels are stretched by the great quantities of Food, which makes such have great Bellies, and prove fat and gross: But though
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They will eat but once a day, yet many of them that are able to come by it, do give themselves the liberty of drinking lusty Evening-draughts, which do so stupifie the Senses, and heat the Blood, and furr the Passages; so that it is no wonder that they are not prepar'd for a Breakfast.

In a word, there is nothing so safe, nothing so pleasant as *Temperance*, and to observe proper times and seasons for eating and drinking, and keeping within the bounds of what is necessary, both in quantity and quality: And this we must aver, That as the World goes, few there are that hurt their Health with *Fasting*, in comparison of those Multitudes that destroy themselves by *Superfluities*: nor is it so dangerous a consequence, if any competent care be taken.

It is also to be observ'd, That all kinds of Food ill prepar'd, is hurtful, and apt to forward those *Windy distempers*; for any Food that is too much or too little drest, or under or over-prepar'd is prejudicial to the Health; but over-prepared is the more hurtful of the two (unless where it is very much too little done;) for over-preparation, be it of what you will, does in a great measure destroy the brisk, lively Spirits, which renders such Food of a heavy, dull, gross Nature and Operation; so that it cannot administer such proper Nourishment, nor can the natural heat of the Stomach draw such pure Spirits from it, as otherwise it would yield (for it cannot give what it has not.) 'Tis therefore a great Error, as to Health, to over-prepare Food, as the custom of some is, *viz.* to Boil *Flesh* so long, till 'tis ready to fall to pieces; which many do, because the Broth should draw forth all the strength and vertue; also, they Boil it in but small quantity of Water, with the Pot or Vessel cover'd, by which means the Broth loseth its proper and natural Complexion, and becomes of a dull reddish Colour, mixt with black, which is very pernicious both to those that are in health, and such as are already sickly; but especially, for weak Consumptive People,

whom *Physicians* generally order to eat of such *Pottages*; for their natural Heats being weak, and Spirits low, these unnatural Preparations, and gross Foods do further the growth of their Distempers; for all such *Pottages* have lost their pure spiritous parts, and volatile vertues in the preparation, and are loathsom to Nature, especially to weak people, because, by the small quantity of Water, long boiling, and the grossness of such Flesh, the lively Vertues and Tinctures are destroy'd; and therefore such Goods lose their natural Colour, and fragrant Sent, and become strong and fulsom; for no preparation ought to be continu'd any longer than the crude body be open'd, and the gross matter digested; for if it be continu'd any longer then the pure spirituous parts will evaporate. The Intention of kinds of Preparation, is, to digest the Phlegmatick gross Parts, that thereby the spiritual Vertues may be set at liberty; but then, if the Preparation be continu'd, your Fire will serve you as the Celestial Fire, viz. the Sun and Elements, do the Husbandman, when he makes his Hay, or the Malster his Malt; for first, the *Sun* exhales the gross Body, and Phlegmatick Parts of the Grass or Herbs, and sets the Spirit at liberty, which perfumes the whole Field with most delectable Odors; but if this Hay be continu'd too long in the *Sun* and *open Air*, its spirituous Quality will also be exhaled; and then it will become like *Salt* that hath lost its savour, good for little but the *Dunghil*. The very same is to be understood in all Preparations of Food; for it hath rarely been known that any such gross, over-prepar'd *Broths* ever did any good to such consumptive People, but rather the contrary; for all *Flesh* ought to be boyl'd in plenty of good Water, (and *River-Water* is best,) and quickly done, even to a point, and the *Broth* ought to be thin, with a brisk pleasant smell and taste, and the *Flesh* of a whitish colour; such *Broths*, if well prepar'd, and the *Flesh* be good, will perfume the whole Room where they are. The very same is to be understood in all other Boil'd Foods, as *Herbs*, *Roots*, or *Grains*, be they of what sort they

they will, being thus naturally order'd, they will, in their kind, be brisk and acceptable to the Stomach, easie of Concoction, and breed good Blood, and pure Spirits; but the common Food, and ways of Preparation, which most prescribe for sick or weakly People, are so fulsome, and strong, that the frequent eating of them is enough to make well-people sick; it being no unusual thing for *Physicians*, and others, to order such Food for weak or sickly People, as they themselves, or any others that are in perfect Health, cannot endure to eat or drink; so that the change is much for the worse: which is much to be pitied, That *Ignorance and Blindness should so possess Peoples Hearts*. This I speak and write from that Understanding which the Lord of all things have given me, in discharge of my Duty to my Brethren and Fellow-Creatures.

Of Fatness.

Fatness is very comely in Men and Women, when it doth not exceed the *Medium*, nor proceed from Idleness and Intemperance in Meats, Drinks, or Exercises. Some Men are from their natural Constitutions more apt to be *Fat* than others; especially those in whom the *sweet Quality* is strong; such as are the *Sanguine-Plegmatick*, *Sanguine-Cholerick*, *Sanguine-Melancholy*, and who are of pleasant, merry Dispositions, much inclin'd to Delights, but not so much to Action, as those that have the *astringent*, or *bitter Qualities* predominant; nor are their Spirits so vigorous, or Natural Heats so sharp; and therefore their Meats and Drinks make more Humours, because the Action of the Stomach is not so strong; neither is its attractive Faculty so powerful, so that a smaller quantity of Food does sustain them, than does others. But as these sort of People are apt to increase in *Flesh and Fatness*, so also do their Inclinations increase to Drink, which seems more grateful to them than others, because their Heats are not so strong to concoct Food as other Men's are; but Drink being

of an easie concoction, and of a pleasant, chearing Quality, which such People delight in, having a *Simile* with their Natures, they take more delight in drinking, than in eating; especially after they are arriv'd to a mature Age; and also they are very inclinable to Laughter and Merriment, by reason of the abundance of sweet Oyl in their Constitution.

But *fat People* do much differ; some are more lively, strong, active, and long-liv'd than others; for where the *Phlegmatick Property* of Nature is strong, and joyn'd in the Government with the *Sanguine*, or *Sweet Quality*, they are apt to grow very fat and corpulent, being slow of motion, and of dull, heavy disposition, inclin'd to an easie, soft Life, and to drink much; their Fires, and natural Heats being but weak, there is not a perfect Concoction made of the Food and Drinks, but every thing tends to generate abundance of gross *Phlegmatick Juices*, which swell all the Body, and Members thereof.

If the *bitter Quality* be powerful, and share in Dominion with the *Sanguine*, it makes Persons merry and brisk; but not so cumberfomly *Fat* and *Phlegmy* as the former; because here the Natural Heats are stronger, consequently they have greater Stomachs, better Appeties, and are given more to Action, esteem'd good jolly Companions; many of them will speak well, and boldly: they are of strong Constitutions, but great Drinkers, which oft-times wounds their Health.

When the *Astringent Quality* is Co-partner with the *Sweet*, it gives People full-bodied, and fleshy, but not fat; of healthy Constitutions, but not so pleasant-humour'd, or merry as the former: Many of this sort are both great Drinkers and Eaters too, being inclin'd to Intemperances.

But if *Temperance*, *Cleanness*, and *proper Exercises* were observ'd, with due Food and Drinks, there would be but very few People over-fat, let them be of what Constitution or Complexion they will; it being an easie Matter in the beginning, to prevent it; but

but after Persons are grown very fat, it is more difficult to contract Nature, and the Vessels; yet it may well be done, but not without some Trouble. The best way to prevent *Fatness* in the beginning, and also to abate it, are, 1. Instead of Morning-Draughts of strong Drink, to drink or eat a Pint or more of thin, brisk *Water-Grewel*, light-boyl'd, or such as some call *half-boyl'd*, with only a little *Butter*, *Bread* and *Salt*, but not too much *Butter*; and then to walk, or use some proper Exercise for several hours. 2. Be sure let your Dinner be moderate; not to gratifie the pleasure of the Palate. 3. Such People ought not to drink between Meals. 4. Then at Night, return again to your *Water-Grewel*. 5. Instead of your *strong Drink* and *Wine*, let your Drink at Meals be no stronger than *Nine Shillings Beer*. 6. They ought to exercise themselves in the *open cold Air*, which will wonderfully sharpen the Appetite, and strengthen the Stomach, and extend the Passages thereof, which in most fat People, are too narrow; for through the abundance of gross Phlegm, they are apt to be furr'd and stopp'd: Therefore fat People cannot eat such Quantities as lean will do: They are also more short-breath'd, and sooner sweat, and are tir'd; for where there is such superfluity of Flesh, the Spirit becomes weak, and more impure; beside, so much Flesh is of it self heavy, and burthensome.

For all which Inconveniencies, *overmuch Fatness* is to be avoided as much as in one lies; which is best, and indeed can only be done by these Rules of Temperance, just now recited. Suppose a Man were to seek for *Fat Men* and *Women*, would he go into *Country Villages*, and *poor small Towns*, among *Plough-men* and *Shepherds*? *Scoggin* sought more wisely, when he look'd for an Hare on the top o'th house. No, no, such a Man's Errand would lie in *great Cities*, and *Market-Towns*, where there is store of *strong Liquors* and *Idleness*. This all *fat People* ought to consider, and not to excuse themselves, as many of them do, by saying, 'Tis all one,

we may eat, drink, and do what we will, we shall be fat; and such like silly Tattle; having no more understanding of themselves, or the Nature of things, than Swine have, who are bathing themselves in the Mire, and eating themselves fat in the Sty.

CHAP. XIV.

*Of Flesh, and its operation on the Body and Mind;
That the common eating thereof, does awaken the
wrathful Nature in Mankind, &c.*

THough we have before in several places of this Treatise, occasionally mention'd *Flesh*, and that vulgar eating thereof is prejudicial, yet we esteem it a matter of such Importance, as deserves to be particularly and distinctly treated of in a Chapter by it self. For there is greater Evil and Misery attends Mankind, by killing, hurrying, and oppressing his Fellow-Creatures, and eating their *Flesh*, and that without distinction, than is generally apprehended or imagin'd. Man's strong Inclinations after *Flesh*, and his making so light and small a matter of killing and oppressing the inferior Creatures, does manifest what *Principle* has got the Dominion in him; for had Man continu'd in the pure Law of God; and lived in the power of the humane Nature, and followed the Voice and Dictates of the *Divine Principle*, which he was created to live in, he would have been far from *oppressing; killing, or eating the Flesh and Blood of the Beasts*, which was not allowed him in the beginning; for Man was created to be obedient, and to live in the power of the *Divine Principle*; and therefore was put into a Garden amongst *innocent Herbs, Fruits, and Grains*, which were intended and ordained for his Food; and was forbidden that Fruit in which was manifest Good and Evil, which should not have been awaken'd

awaken'd and made manifest in Man; for all Hurrying, Hunting, Oppressing and Killing, be it in what kind you will, arises from one only Ground, *viz.* from the wrathful Powers of Nature. Now, *Herbs, &c.* have an innocent Original, and no Power to awaken, or kindle any other Properties but what are like themselves; but the *Beasts* are equally indu'd with *Wrath, Revenge, Hate, Envy, Love*, and indeed with all the wrathful and sensual Passions: For which cause their Flesh, (especially when unclean,) and Blood was so strictly forbidden by the holy Ancients; for the humane Nature ought not to have incorporated it self with the bestial; otherwise God would indulged man the freedom of eating of Flesh in his first estate, since he loves it so well; but on the contrary, the Diet prescrib'd him, was this,——*Every green Herb shall be unto thee for Meat.* There was no mention made, or thoughts of *Flesh*.

2. It should be consider'd, That *Flesh* and *Fish* cannot be eaten without violence, and *doing that which a man would not be done unto*, and making destruction of God's Creatures, which are generally more profitable living than dead, (as *Cows* and *Sheep*, which are the Creatures most eaten.) Now killing, not only of those of our own kind, but also of any other Creatures, came in with the Transgression; for Man was not made to be a Tyrant to the rest of God's Creatures, nor to live in the wrathful, bestial Nature; but in love and meekness, to have dominion over all things for their good, and to maintain Unity and Concord; which can never be done, unless he live in the Spirit of Love, and Meekness; whence ariseth that noble Vertue **Compassion**; which opposeth all Violence, as much as the Night doth the Day. This all the wise Ancients understood; but more especially the most learned and illuminate Prophet *Moses*, who did use all possible Means, both Natural and Divine, to bring the *Children of Israel* off from eating of *Flesh*; as appears first in their forty years Travel in the Wilderness, during which, they were not commonly admitted to eat *Flesh*; as appears by their Murmurings
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after the *Flesh-pots* of Egypt; which, when the Lord heard, he said unto *Moses*, Give them *Numb. 11. Flesh.* *Moses* answers, Shall we kill our 4, 18, 22. *Flocks and Herds*, or where shall we have *Flesh* to feed this *Multitude*? Which shews, they did not use to kill and eat the Beasts in their March towards the Holy Land; for if they did, why then do they complain for want of it? 'Tis true, the Lord gave them *Flesh*; but it was in his Wrath, and to their Destruction: For they had awakened the Center of Wrath, which provoked the Lord; (for *Flesh* cannot be otherwise procured;) but this they ought not to have done: for the Lord had brought them out of Egypt by his mighty Power; that is, out of the *Vanity, Violence* and *Oppression*; for so Egypt rightly signifies; and the *Wilderness* does intimate the *Path and Way* of *Regeneration*, that leads all that persevere in *Self-denial*, to the *Holy Eternal Land of Peace*, that flows with *Milk and Honey*: Therefore none ought to look back or murmur, that are once got through the *Red Sea*, lest they fall, as the Children of *Israel* did, and become like *Lot's Wife*, Monuments of *Vengeance*.

3. All kind of *Violence*, whether towards our own kind, or upon inferior Creatures, and whether little or much, does wholly arise from the awakened Wrath of God in Nature; and from the very same Root does proceed all *Back-biting, Envy, Strife, Rancor*, and *Contention*, and whatever else a Man can think of, that is of that Nature; there being but one only Foundation that does generate *Discord* and *Inequality* amongst all Creatures; and whenever any man does hurt, oppress, kill, or speak evil of any other Creature, it proceeds from this original Spring of Wrath. On the other side, from the *Divine Principle* of God's *eternal Light and Love*, doth arise and flow, as from an inexhaustible Fountain, all *Friendly Qualities, Love, Good Will, Meek, innocent Compassion, courteous Dispositions* and *Inclinations*, and whatever can be called, or de-

deserves the Name of *Good*. No Man did ever strike, oppress, use violence to, or kill either Man or Beast from the excitement and power of this friendly Principle; for all Contention, Strife and Cruelty, is as contrary to the Nature and Operation of this Principle, as Light is to Darkness; but from this Divine Fountain in Man, does proceed that great Law of *doing unto all Creatures, as a man would be done unto*; which cannot therefore admit, that any *Violences* or *Injuries* should be done unto God's Creatures, either superior or inferior.

This our great and blessed Law-giver, *Jesus Christ*, did demonstrate, whilst he was in the human Property; for all his Practices, Examples, Discourses and Preachings unto Mankind, were tending to lead them into Peace, Meekness and Unity; and therefore he said unto *Peter*, *Put up thy Sword, for my Kingdom is not of this World*; that is, My Kingdom does not consist in Wrath, Enmity, Oppression, Cutting off of Ears, and Killing; but in Peace, Love and Concord: So likewise have all the Holy and Enlightned Men in all Ages, both by speaking and writing, declared against Violence, and endeavoured all that in them lay, to draw all Men to Unity; which was the first State of Man, and which he lost by suffering his Will and Desire to enter into Violence and Inequality, *viz.* into *dark Wrath*; which presently causeth uneven Operations in the Soul, which our Saviour Christ came to seek and to save, that is, to draw the Soul of Man back again out of *Egypt*, through the Red Sea, and Wilderness, into the Land of Promise, a State of *Innocency* and *Unity*. For except Man do again depart from all Violence, and from under the Government of the Spirit of Oppression, and comes to know somewhat of the Operation of the Divine Principle, he cannot be happy in this World, nor in that which is to come. This some of the *Indian* and *Ethnick Philosophers* seem to have been sensible of, when they used all pains and diligence to bring those Savages from Cruelties and Inhumanities, *viz.* from all Violence,

Violence, and Killing the inferior Beasts of the Field, and prohibiting them from eating their Flesh and Blood; for Man being more highly graduated than any of the Beasts, as being indued with divine and humane Wisdom, and the Nature of all things, *viz.* with the Treasures both of Time and Eternity, ought not by any means enter with his Desires and Will into the savage Nature of wild Beasts; neither should the depraved Property of Beasts be awakened in Man; for whatsoever he joyns himself unto, or communicates with, whether it be *Meats, Drinks, Employments, or Communications*, that very thing, be it what it will, shall powerfully impose the true property of its Spirit on the Man, by way of *Simile*. Were not this so, the wise Ancients would not have made such distinctions between clean and unclean Creatures: neither would they so strictly have commanded, That the Blood should be destroyed by Fire, or buried in the Earth, neither would the Apostle *Paul* have said, *That evil Communications corrupts good Manners*; that is, evil Company, or the evil Spirit in ill Men, does awaken and strengthen its Likeness in the good Man, and causes the Divine Principle and Voice of Wisdom to withdraw, or become captivated.

And it seems our Fore-Fathers, even in this Nation, have in some degree considered the great force and power of the wrathful, savage Nature of the Beasts, and that Men by accustomed violence towards them, and their Communications amongst Slaughter'd Animals, were rendered rash, precipitate fierce and cruel, and as it were, destitute of Humanity; and therefore by our ancient Laws, and the immemorial Customs of this Realm, *Butchers*, and such People as are of *Killing-Employments*, and not to be *Jury-men*, as being esteemed neither fit nor capable Judges of *Life and Death*: And in the common Proverb, if a Man be fierce, cruel, and subjected to the Spirit of Violence, we say, *Such a one is like a Butcher*. Nor can we but observe from daily experience, that all sorts of People that are of rude, robustick Employments, and

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communicate much with fierce and strong Beasts, as *Bear-wards, Hostlers, Drivers*, and the like, are generally headstrong, rash, fierce, surly People, and appear evidently to participate of the brutish Nature of those Animals with whom they converse. And as the *Sheep* is one of the most innocent of Beasts, so *Shepherds* have in all Ages been celebrated for the most harmless and best-humour'd of Men; and therefore *Governors*, both Temporal and Spiritual, are recommended unto us under the Name of *Pastors* or *Shepherds* of the People.

4. That killing, and eating the Flesh and Blood of both clean and unclean Beasts, was not in use from the beginning, is clear from the Second Chapter of *Genesis*; therefore we should consider when, and by whom the same was introduced. And first, we must note, That the first Beasts that were killed, were not *Cows* and *Sheep*, and the like useful Creatures, whose Lives are far more profitable than their Deaths; but wild savage Beasts, and Birds of Prey, the countenance of whose Lives was prejudicial unto Mankind, and the rest of the Creatures; nor were they hunted and slain to be eaten; but to free Man and other Creatures from danger. But after a little use and custom of Killing, the Spirit of Wrath and Fierceness, by the fierce Action in the Killer, and the revengeful Spirits proceeding from the Creature kill'd, both concurring, was so powerfully stirred, awaken'd, and strengthen'd, that Killing became as familiar as gathering of Fruit; and the unclean brutish Nature encreasing, they could not only kill without remorse, but began to count it a delight and pleasure, and then they could eat the Flesh, and lap up the Blood of their Fellow-Creatures, which they had slaughtered, as freely, and as greedily as *Dogs* and *Lions*, or any other wild Beasts could do it; for by continual use of Killing and Violence, the very same savage, wild Nature of those cruel Beasts of Prey were become predominant in Man; so that now, they could

could not only butcher, and eat the Flesh of Beasts with pleasure and delight ; but they could also, without remorse, torture and slay those of their own kind ; and in some parts proceeded to eat them too, as the *Canibals*, who feed on *Human Flesh*, and will most favourly gnaw a *Shoulder of a Man*, a *Breast of a Woman*, or the *Haunches of a Child*, and think it altogether as sweet and wholesome as my Lord does his Venison, or my Lady her Partridg.

§. It is to be noted, That if Mankind had continued in its primitive State of Innocency and Unity, there would have been no *Hatred*, *Strife*, *Oppression*, *Fighting*, or *Killing* one another, no *Slaughtering of Beasts*, *Fish*, or *Birds*, nor *Eating* their *Flesh* and *Blood* ; for that was not permitted until Man had immersed his Will into the warful, savage, unclean Nature of the worst of Beasts : For there is no Creature in the World that has any desire to eat Flesh and Blood, and tear the Creatures to pieces with violence, except those in whom the fierce, wrathful, savage Nature does predominate. And therefore after Man had awakened the Wrath, and entred into the cruel Spirit of Killing, the wise Prophets imposed special Commands not to eat the Flesh and Blood of such Creatures ; as, *Swine*, *Dogs*, *Bears*, *Wolves*, &c. But can we believe that Man was at first made like those savage, unclean Beasts of Prey, or indeed worse ? For so now he is, and does exceed in Uncleaness and Cruelty the worst of Beasts, as much as a *Spar-Hawk* exceeds a *Tit-mouse* ; for indeed Man is indued with all Properties and Qualities ; but the Wrath, and evil, unclean Nature ought not to have been manifested ; but the divine and human Nature should have governed his Life ; but instead thereof, the same are now, as it were, hid in Man, and the cruel, fierce Spirit does predominate ; which makes him so near affinity with all wild Beasts, and Birds of Prey, and to desire such Food as they do ; for that Nature that is chief in the Government of any Creature's Life, be it either good
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or evil, clean and unclean, will stir up desires of Food suitable and correspondent therewith. This is plain in several sorts of Beasts, as those in whom the simple, harmless, clean Nature claims Dominion, delight in a like clean and harmless Food, and their Natures are satisfied therewith; not but that there is an unclean Nature, and fierce Quality in the cleanest and best of Beasts; capable in some degree of being awaken'd; for 'tis not impossible by degrees and use, to teach and bring *Sheep, Cows, Horses*, and many other Creatures, to eat *Flesh*, and drink *Vine*, and strong Drinks; and after a little custom, those unclean, fierce Qualities will grow so powerful, that they will not only eat and drink such things, but also desire them; for all Creatures have one only foundation; and each Particular contains the true Nature of the whole, only the Qualities and Properties of Nature do differ; so in one, one Quality is strong, in another, the contrary; which makes that great Variation which we see and admire amongst the Creatures, as to their *Dispositions, Shapes, Forms, Tones, Sounds, &c.* And hence proceeds the possibility of *altering, changing, strengthening, and awakening of Dispositions, Inclinations, and Qualities* in each Creature. This was the grand cause in the beginning, why Man was prohibited the eating of *Flesh*, and *Killing*, and why *Moses* in the Wilderness did not permit the Children of *Israel* to kill and eat *Flesh*, during their forty years Travel; for the *Wilderness* represents this *World*, which all must pass through, and deny themselves the *Vanities, oppression, and Violences* thereof, or else they cannot enter the *Holy Land*, but must fall in the Wilderness; for those that have, through the divine Power of the Lord, escaped the hands of the *Egyptians*, and are got clear of the *Land of Bondage*, and have left *Pharaoh* and his Host swallowed up in the *Red Sea*, ought not to long or lust after the *Violences and Flesh Pots* of the *Land of Vanity*, but to continue in the *Spirit of Meekness, Love, Humanity, Self-denial,*
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and to do unto all *Creatures* as a *Man* would be done unto himself; which is the true Path of the New Life, and leads into the right-hand-way, and goes to the heavenly City.

For those wise Philosophical *Seers* into the divine and humane Mysteries, were sensible of the manifold Evils that attended Mankind by his joyning himself with the unclean Beasts, and by killing, and eating their Flesh, which did so powerfully awaken and strengthen the inhumane Properties in Man, that he by degrees became delighted in all kind of *violent, cruel, bloody Actions*, not only to the inferiour *Creatures*, but also to those of his own kind; whence *Cruelties*, and *Murthers* have been so mightily encouraged, that scarce any have been counted of *Noble Birth* and *Blood*; but such as have been famous *Man-slayers*, and destroyed many of their own *Species*. Some of the *Eastern Sages*, from a true understanding of the Law of God in Nature, declared against these Inhumanities, and sanguinary Customs; as *Pythagoras* and his Followers, to this day, in some Parts of the *East-Indies*; who, by their good Examples, and innocent Lives, do draw off many of the *Savage People* from the same, to a more pure and peaceable course of Life: For, *First*, They taught them the ill Consequences of *Oppression, Violences, Killing, and Eating the Flesh of their Inferiours*, and making themselves the *Sepulchres of the dead Bodies of Beasts*: And when they had done this, then it followed, that they would not *strike, harm, oppress, or kill* those of their own kind; for he that does scruple to use violence unto, or kill a *Sheep* or *Com*, will, to be sure, be far from hurting or murdering a *Man*. And thus for many Ages have they led peaceable and harmless Lives, in *Unity* and *Amity* with the whole Creation; shewing all kind of *Friendship* and *Equality*, not only to those of their own *Species* but to all other *Creatures*, hurting or enslaving none, but allowing them all those Privileges and Freedoms that the Creator had given to all the Inhabitants of the World, nor cutting off the Thred of their Lives before their appointed time: And it has
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been observ'd, that *these Men*, since their time of *Love* and *Clemency* to the Creatures, have not only been bless'd with the Goods of this World, and Dew of Heaven, far above these wild, savage Neighbours; but also were never known to contend, oppress, fight, kill, or commit Man-slaughter; but have liv'd these many hundred Years in *Peace* and *Concord* with all the Creation; whereas before they were convinc'd that it was an Evil to destroy, and eat the Flesh and Blood of Beasts, they made no more of killing, and oppressing Men, than a Wolf doth of devouring a Sheep, or one of our Butchers of knocking down a Cow.

The very same, and far greater Advantages would come to pass amongst *Christians*, if they would cease from Contention, Oppression, and (what tends and disposes them thereunto,) the killing of Beasts, and eating their Flesh and Blood; and in a short time humane murthers, and devilish feuds and cruelties among each other, would abate, and perhaps scarce have a being amongst them. For *Separation* has greater power than most imagine, whether it be from evil or good; for whatsoever any Man separates himself from, that Property in him is presently weakned. As suppose a Man separate himself from any kind of Intemperance, Violence, or Uncleaness, and joyn himself to Vertue, then presently the wrathful, unclean Nature is weakned, and grows faint for want of its proper Food; but on the contrary, the Humane and Divine Principle grows strong.

Likewise, *Separation* does wonderfully dispel the dark Clouds of Ignorance, and makes the Understanding able to distinguish between the *good* and *evil Principles*, first in himself, and then in all other things proportionably; but so long as Men live under the power of all kind of Uncleaness, Violence, and Oppression, they cannot see any Evil therein, because the Humane and Divine Principles are so weak, feeble, and as it were dead, because their Counsels are continually disobey'd, and instead thereof, the Spirit of Er-

our is follow'd. For this cause, those that do not separate themselves from Uncleanneſs, Oppreſſion, and the like Evils, but are contented to follow the Multitude in the Left-hand-way, and reſolve to continue the Religion of their Forefathers, though thereby they do but mean *Custom*, the greateſt of *Tyrants*. 'Tis, I ſay, impoſſible for ſuch People ever to underſtand or know any thing truly, either of Divine or Humane Myſteries, nor can any Man penetrate therein, except he firſt ſeparate himſelf from all evil and unclean Ways of the Multitude, and their Cuſtoms; for 'tis the departing from Evil, and the practice of Good that crowns a Man with Wiſdom, Vertue, and Underſtanding, and renders him capable to put the right inſinick Value upon things, and reckon them at their true price; for it is generally acknowledg'd amongſt Men, the higheſt folly to judge of thoſe things which they have never known, nor been experienc'd in: Who would ask an *honest Tarpawlin-Seaman's Advice* in a *Law-Case*, expect a *Plough-man* ſhould relish the Delicacies of an excellent *Leſſon of Muſick*; or think a *Cobler* fit to value ſome curious Maſter-piece of *Vandike*, or *Lilly's Painting*? So improbable it is, that Men ſhould have judgment in any Science, Art, or common Trade, if they had not ſeparated themſelves from other Matters, and apply'd themſelves ſome time to ſuch Crafts or Sciences. And yet ſo vain are moſt Men, as to ſuppoſe themſelves capable to judge of Divine and Humane Myſteries, though they are ſtill hurry'd with the *Violences*, and wallow in the *Uncleanneſſes* of the Multitude, and hardly have had once in their whole Lives a ſerious thought about theſe ſublime Matters, or ever apply'd themſelves to the Practice of them.

6. By what hath been ſaid, it may ſufficiently appear, *That all things are mov'd by Simile*, and every particular Property of Nature, both in the Evil and Good, does eagerly hunger after ſuch Food as is proper to maintain and nourish its own Body; from which ground it comes to paſs, that the evil and wicked *Beſtiality of a Nation*,

or particular *Man*, does sensibly move the Wrath of God in the outward Elements by the same way of *Simile*, and strengthens it powerfully, and, as it were, naturally kindling and drawing down the corrupt Nature in the Stars and Elements; whence proceed both publick and private *Calamities*: On the other side, *Justice*, *Clemency*, *Ceasing from Violence* and *Cruelty*, and walking in the friendly Way of *Righteousness*, *Temperance* and *Purity*, does awaken and corroborate the benevolent Influences of the Celestial Bodies, and attract *Blessings* and *Prosperity*: As witness the *Jews*, when they lived in the Laws of God and Nature, they were blessed with the *Dew of Heaven*, and the *Fatness of the Earth*, and with *Health*, and all other Benefits; but when they broke his Commands, and eat polluted things, then was kindled the Wrath of God and Nature, and many *Calamities* were shower'd down upon them. Hence also the Holy Scriptures testifie, *That the Prayers of the ungodly are an abomination*: God doth not hear or answer them, because they proceed from the *wrathful Fountain*, and have no Sympathy with the Divine Principle. But on the contrary, the *Prayers* and *Desires* of those that live in the fear of the Lord, and are guided by that Divine Principle of his eternal *Love* and *Light*, are as *sweet Incense* in his Nostrils, and he will answer them from his *Holy Hill*; for by way of *Simile*, they open the *everlasting Doors* of the *Palace of Glory*, and draw down, and are strengthened with the *pleasant Fruits of Paradise*.

Thus every thing moveth towards its own *Center*, and powerfully attracts Matter out of all things, to nourish and maintain its own Body; and this was the cause why the Ancients made distinctions between *clean* and *unclean Creatures*, *Meats*, and *Communications*, knowing that all things that a Man doth touch, have power to make him either better or worse.

7. Our blessed Saviour *Jesus Christ* saith, *That Man shall answer for every idle Word*: Which saying

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does contain a great Mystery : So likewise we read in the *Revelations*, That *Blessed are they that die in the Lord, they cease from their Labours, and their Works follow them.* Both these Places are to be understood alike : First, Every idle Word, and also every good Word and Work do respectively proceed from two grand Fountains or Principles in Man. Now all idle and evil Thoughts, Words, Inclinations, and Dispositions, as, Envy, Hatred, Back-biting, Violence, Oppression, Fighting, and Killing one another, do all proceed from the wrathful, fierce Principle, and by it are comprehended and received, as similiary thereunto : On the other side, all good Words and Works arise from the Light and Grace of God, viz. from the divine Principle, which does therefore likewise receive and comprehend them. *He that calleth his Brother a Fool, shall be in danger* (saith the Scripture,) *of Hell fire :* The Reason is, Because every Word or Work that is framed or created from the Wrath in Man, and received by its Likenesses, if not repented of, does endanger the Soul, and is apt to precipitate the Man into the *Hellish Nature* ; for every Root will greedily embrace its own Fruits ; and every Word has a Key in it self to open the Gate of its own Principle, and to awaken and strengthen its own Property ; as is manifest from every Moment's Experience : Doth not the angry Words and Looks of one Man awaken the fierce Wrath in others, to whom they are directed ? The very same good Words and Works will do : *A soft Answer* (says the Wise-Man) *pacifies Wrath :* Every Word carries the Power of that Property or Principle that was predominant in it, or from whence it was generated ; and therefore wheresoever its Sound or Voice enters and meets its Simile, they immediately incorporate and Joyn Forces, strengthening and increasing the same. If this were not so, the Apostle Paul would not have said, That *Evil Communication corrupts good Manners* ; nor David have avouched, *With the Froward thou shalt learn Frowardness.* Therefore 'tis absolutely necessary for People to know somewhat of themselves, else

else they cannot understand from what Property or Principle each *Thought*, *Imagination*, and *Word* does proceed, and guard themselves accordingly. 'Tis the true knowledge of God in a Man's self, that teaches Wisdom, and gives understanding of Good and Evil.

8. But there are many Thousands that hardly ever in their whole Lives do so much as enquire after that true *Knowledge*, which dwells essentially in *Man*, or mind that *internal Oracle*, where in Difficulties they may and ought to enquire, as the worthy Prophet *David* said, *I will hear what the Lord will say in me*: Therefore as for those that have hearkned to the Voice of Wisdom in themselves, and obtain'd any true Knowledge of God, they contend not about *outward Forms* and *Modes of Religion*; for they have a *more sure word of Prophecy*, *shining as a Light in a dark place*, to which you do well to give heed; being a guide that teacheth all Vertues, and condemneth all Vice: But on the other side, those that never *turn their Eyes inward*, nor regard the *Voice of Wisdom*, that cries in the Gate of their City, (as the Wise Man loves to speak,) but look abroad, and hearken after other Voices, such cannot stand alone; they are meer Adjectives in *Religion*, *Philosophy* and *Reason*; and are forced continually to lean on the Shoulders of others, and remain Darkness in themselves, as though the Lord had not given them any *Salt* to savour their Ways; there being no end (and 'twere well there had been no beginning) of Man's running after other Gods, and of worshipping of Idols; but where the true Knowledge of God is not first attain'd in a Man's self, there neither can any man be satisfied with what another Man knows, because it cannot be essential to him, but may be either true or false; because such *Ear-Knowledge* does not arise from the Light of a Man's Life, but is a thing accidental, foreign, and at a distance.

This folding up of a Man's own Gifts and Talents, (which the Lord hath given every Man to profit himself withal) in Napkins of a supine and careless

Negligence, and hiding them in the Earth, has been the chief cause of Men's running to and fro, and contending about other Mens God's, esteeming the setting up *Signs*, and meer *Shadows*, and neglecting the true *Substance*; what *Aristotle* held, what *Galen* taught, what *Hippocrates*, or *St. Augustin*, or *Tho. Aquinas*, or twenty such noted Men have said of such or such a matter, they can tell; but now the thing is in it self, they themselves are as blind as *Bats*; and the Reason is, they are like the *Old Hagg* that *Seneca* somewhere mentions, who never put her *Eyes* into her *Head* but when she went abroad. Thus some of our silly *Travellers* will tell you forty Stories of *France*, *Spain*, and *Italy*; but of the *Rarities*, the *Commodities*, the *Manufactures*, the *Laws* and *Privileges* of *England*, their *Native Country*, they are utterly ignorant. What a Madness is it for me, with toil and hazard to ramble to the Ends of the Earth, to dig in the Mines of *Potosi*, or pick up the glittering Dirt of *Guinea*, when God hath furnish'd me at home with a *Soil* that yields me precious *Oar*, much more noble and useful?

Now that these *Hear-say-Men*, or *Book-Philosophers*, called, *The Learned*, are as ignorant as any (nay; commonly more than any others) of the true knowledge of God in themselves, appears undeniably, by their walking contrary to the *Ways of Vertue*, by their compelling and forcing others to their Self-invented *Belly-Forms*, that are utterly destitute of the Life of Truth, who do commit the greatest *Outrages* against God; and against his People; but chiefly the Learned: It is they that set the *Rabble* on to torment the innocent and simple-hearted; and all such as are of contrary Forms to themselves: All which are the Effects of the awaken'd fierce Wrath, and does declare that the *Devil* and *Fellish Powers* do predominate in their hearts; and that *Love*, *Mercy*, *Meekness*, and doing as a *Man* would be done un'o, have no being in them; and it will be so as long as Men prefer *Vanity*, *Tradition*, and their *Telly*; before the Man that told the Woman of *Samaria*

Samaria all things that ever she did; which is Jesus Christ, the true Light, that enlightneth every Man that cometh into the World.

It was not therefore without deep Understanding, that the more prudent in all Ages did esteem the knowledge of themselves before all other Attainments, and recommended it as a thing principally necessary to every Man, for all that do know the Power of God in themselves, and are guided by the Voice of Wisdom, and live in the friendly Love of God, have abandoned, and utterly exiled all *Hatred, Pride, Malice, Back-biting, Fighting, Killing, Violence, and Oppression* whatsoever, either of *Man or Beast*, and in them *meek, innocent Dispositions and Inclinations* do reign, using and doing unto all Creatures as one would be used and done unto; for *Violence*, and all kind of *Cruelty and Oppression* is as contrary to such Natures, as *Darkness to Light*. And we may affirm, *That never any Men have harmed, oppressed, killed, or used any kind of violence to any innocent Creature from the excitement or power of this Divine Principle.* Therefore let every one consider this; they that find *Hatred, Envy, the Spirit of Oppression and Violence* to dwell in them, may certainly conclude themselves in the *fierce wrath of God*; for all such *Dispositions and Inclinations* do proceed from that *dark Root of Bitterness*, which is all contrary to the Spirit of Jesus Christ.

Great is the whole *Mystery of Godliness*; but especially *Christ manifest in the Flesh, viz.* That the eternal Love and Light of God should dwell essentially in man; for after Man suffered his Will and Desires to enter into *Vanity and Bestiality*, the Lord said, *It is not good nor safe for Man to be alone*; but promised him, *the Seed of the Woman*, the holy Principle of divine Light and Love, which will bruise the head of the *Serpent* in all that adhere to, and follow its Counsel; that is, it will destroy the works of the Devil, and then all Violence and Oppression departs from that Man; and that Saying is fulfilled, *The Lord is my Strength,*

my Safeguard, and Portion: And every Man thus qualified, is taught of God; *Jehovah* is his Tutor, and his Guide, the mighty Counsellor; so that he will no longer run after other Gods, nor contend for any thing but Truth and Righteousness, and to live a sober, harmless, innocent Life in the sight of God and Man, and *doing unto all as he would be done unto*. And such purified Souls amidst all the *Hurries*, (the *Storms* and *Agitations* of the World round about them,) do securely ride at Anchor in a *blissful Calm*, and are satisfied with their Portions, and know their *Centre*, and to them all contention ceaseth, and there is *Peace on Earth as in Heaven*.

9. There is no necessity for Mankind to *oppress hurry*, and *kill the Beasts*, and *eat their Flesh and Blood*, as many ignorantly affirm; crying out, *What shall we do with them? They will over-run us, and eat us up, if we do not kill and eat them*. But I answer; That there is no sort of Cattel but is otherwise of use besides to be eaten; and *Horses* are not eaten, and yet what Nation complains of having too many of them? But some will say, *Many of them are killed by Violence and Oppression*; which is confessed: But if there were no Horses destroyed that way, but used moderately and gently; yet there would be no fear of having too many of them: the like may be said of other innocent Creatures.

10. The eating of *flesh*, and killing of Creatures for that purpose, was never begun, nor is now continu'd for want or necessity, or for the Maintenance of Health; but chiefly because the high, lofty Spirit of Wrath and Sensuality had gotten the Dominion in Man, over the meek Love, and innocent, harmless Nature, and being so rampant, could not be satisfied, except it had a proportionable Food; and of all others, *Flesh* has the greatest affinity, as is mention'd before. And if all Men would refrain eating of *Flesh*, there would be no cause for them to complain for want of Food; for the Almighty has in all particulars been gracious and bountiful unto all Creatures; but more especially unto Mankind, for whom he hath spread a
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plentiful Table ; furnishing the whole Earth with a great multitude of variety of *Herbs, Fruits, Grains, and Seeds* fit for Food, which do afford a Nourishment of a most excellent Substance, and far beyond *Flesh* ; as it doth appear by all that have applied themselves to such harmless ; innocent Foods, especially in decay'd Natures, and Sick, as all with one voice consent, as well the *Learned* (as they call them) as the *Simple* : For when People are ill, and Nature weakned with Distempers, they all advise them to *Pottages, Grewels*, and various sorts of Foods made of *Herbs, Fruits and Grains* ; but *no Flesh* must come near them during their Weakness. Now if these *Vegetables* and *Fruits* do afford such an excellent nourishment, and have such a natural and secret Power to help and recover *Nature*, and restore *lost Health and Strength*, How much more then shall they maintain and preserve it when it is restor'd ?

But *Flesh* was never desir'd, because Men found any defect in the nourishment of *Vegetables*, and the like ; but because it hath a *Simile* with that unclean Nature, and fierce Wrath that now became predominant in Man. And for that Reason, the wise Ancients us'd so much diligence to perswade the common People from the frequent eating of it ; especially without *distinction*, as well because it cannot be procur'd without *Violence*, nor be eaten without being more or less infected with the *Sensual and Bestial Nature* ; for those fierce, revengeful Spirits that proceed from the Creature, when the *painful Agonies of Death* are upon it, tho they make no noise, nor can externally be seen, heard or felt ; yet they fail not to accompany the *Flesh*, and especially the *Blood*, and have their internal operation, and leave their impressions on those that eat it, by a secret hidden way of *Simile*, the same whereby the *Loadstone* draws Iron ; there being naturally a most attractive Faculty of Vertue in each thing, especially the Animal Life, to seek out, and incorporate with its *Simile*. This being God's way in Nature, to move
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all things by *Sympathy* and *Antipathy*; the one by its attractive power draws all things that have any Affinity with it self; and the other dissipates all things by a contrary opposite will. And thus Men are (not seldom) drawn into several Inconveniencies before they are sensible of it; for Nature leaveth the Ways of Sense and Understanding, and goes on in her common Course; there is no consideration whether it be *good* or *bad*; but every one of her Qualities and Properties does its own work, and keeps its own way; so that into whatsoever Quality Man does immerse his Will and Desires, that Form or Property is presently awakened, and does forcibly draw all things that have Affinity with its Nature; by which it becomes through use and practice, very strong and powerful: As, those that fear the Lord, and live soberly and temperately, draw Vertue and Goodness out of all things, which does wonderfully strengthen and support them; and on the contrary, those that give their Wills up unto Ungodliness, attract Poyson out of all things, which does also increase and strengthen the evil Nature in them. These are the two Tinctures that have power to open all Bodies, whether Vegetable, Mineral, or Animal, and to transmute and draw all things into their own Property respectively.

Did Men understand or consider this Power of Nature, they would not so much desire Flesh without distinction, nor make it their common Food; but rather, with the wise Ancients, would have Herbs, Seeds, and Grains in high reputation; not only for that they maintain Men in health, strength, and agility of Body and Mind, and attribute to long Life, far beyond all Flesh; but also, because such things have a true innocent Original, being endu'd with neither Love, Hate, Fear, Joy, nor Sorrow, but void of all Passions, Sense, and Perturbations; and therefore not capable of enkindling any such thing in Man, or awaking ought but what is like themselves: Thus in their own kind they are harmless and innocent; but Flesh is altogether the contrary, and cannot be procur'd without oppressing the Way of God

in Nature, and causing the Creatures to sigh, groan, and cry to be delivered into the glorious Liberty of the Sons of God ; and this keeps the fierce Wrath in motion, and causeth it to break forth upon them in many and great Calamities.

II. When the Scribes and Pharisees, *Mat. 15. 17.* accused the Disciples for eating of Bread with unwashen hands, our Saviour Christ tells them, *It is not that which goeth into the Mouth defileth a Man ; but that which proceedeth out of the Heart.* This the Disciples did not understand ; and therefore ask'd Jesus, *What it did mean ?* Who answers, *Out of the Heart proceed evil Thoughts, Murthers, Adulteries, and all kind of Intemperances.* Now if the Fountain be bitter, the Streams cannot be sweet ; if the Heart be defiled, then all the Thoughts, Words and Works are also defiled ; but if the Heart be clean, then the Cogitations and Desires are so also : for every man becomes either clean or unclean, as he consents to, or suffers his Will to enter into the good or evil Principle in himself. Therefore no Meats, Drinks, Words or Works have any power to defile a Man, so long as his Heart, that is, his Thoughts and Desires are clean ; for then from thence can proceed no inclination, or disposition to any outward thing, but what is like it self ; for if the Divine Power and Humanity do predominate in a man's Heart, it attracteth such matter out of all things, as is capable to increase and nourish its own Body : for no man ever did, or can observe the Rules of Cleanness, Sobriety and Temperance, before there was an inward Work and Reformation in the Heart ; for all Men are first defiled in *Imaginations* and *Desires*, before they bring it forth into Action. *Gluttony, Drunkenness, and all kinds of Superfluity* proceed from a contaminated Heart ; which, if it were clean, then *Thoughts, Words, Meats or Drinks, Quantity, or Quality* would not fuly him ; because his Desires would be bounded, and contented with what was needful ; but when a man is corrupted within, there is no end of wanton, vain, superfluous thoughts, and

and desires after those things that are needful, nor indeed convenient for him.

There is a two-fold manner of Defilement; 1st. By *Imagination and Desires*. 2^{ly}. *The putting those Thoughts and Desires into Action*; which is ten-fold a greater Evil than the first. All good Men that have desir'd to live in *Self-denial*, know this to be true; for though evil Thoughts and Desires will frequently obtrude themselves; yet if a Man stands upon his Guard, they are easily cut off in the Bud, because they are not yet grown up to a Substance, and therefore do not bring the Soul into such a horror as attends her when a Man pursues his evil thoughts, and brings them into action.

In Man are the two grand Fountains, *viz. Good and Evil*: and the Scripture saith, *The Right-hand-way, and the Left*. Now which-soever of these two Principles do carry the uppermost dominion in the Heart of Man, from thence are generated, and do proceed the predominant *Thoughts, Desires, Words and Works*. This is clearly manifested in all other Creatures, as well as in Man: (though in a more especial manner, in the humane Nature:) For do we not see, that according to the prevailing Property in each Beast, suitable are their Inclinations: if it be the *Sanguine*, Friendly Property of Nature, then such Beasts are tame, and easily tractable, of friendly Dispositions, and pleasant Forms and Shapes: and all such Beasts were by the old Seers, and Men of God, pronounc'd clean: and they desire not, nor incline to any other sort of Food but what is clean, innocent, and of a proportionable Nature to themselves? On the other side, those Beasts in whom the unclean, fierce, wrathful, inhumane Nature has dominion, their very Shapes and Forms shew Fierceness, their Countenances are terrible and frightful to behold, and their Inclinations are both cruel and unclean: they are not satisfy'd with innocent Food, as other Beasts are: because such harmless things have little or no *Simile* with the Ferocity of their Nature, which prompts them to tear and hurry their Fellow-Creatures, and eat their Flesh and Blood: as

Dogs,

Dogs, Cats, Swine, Bears, Lions, Tigers, Foxes, and many others; divers of which our Saviour likened Men unto, because he saw that the same fierce, unclean, savage Nature of such Beasts did rule in them; and thence the said Men were more fierce, ravenous and hungry after Blood, and all other Uncleanesses, than the very Beasts of Prey themselves; so greatly mischievous is the depraved Nature of Mankind, when he suffers his Will and Desires to enter into, and live in the power of the Wrath of God in Nature. But to eat Bread, or other Food with unwashen hands, (provided the Food be clean, and not too much in Quantity, nor of a contrary Quality,) is no manner of Uncleaness, but a vain Superstition in the Pharisees, who did love to make clean the *Outside* of the Cup, but did not matter the *In-side*; whereas the Work of Christ was to clean the *Inward Man* from every unclean *Thought*, *Desire*, and *Inclination*. And when this cleansing state can be witnessed by any Man, then no Meats, Drinks, nor other unclean thing can enter into him, so as to defile him; because his Desires thereunto are cut off in the Bud, and utterly Mortify'd; for no Man ever did commit any Uncleaness or Intemperance, but first the contrivance thereof was in the Heart; nay, when Men first think to commit an Uncleaness or Violence, there does oft-times happen in the Heart great controversy or struggling between the Divine Principle, and the Wrath; and which of these two does prevail and get the dominion, accordingly the Man acts, or forbears, and sometimes it comes to pass, that in this inward contest, the evil Imaginations are cut off in the Bud, that is, when the divine Principle prevails, and will not suffer them to proceed into act, and attain unto a Substance; but when the wrathful Nature gets the Day, then every unclean Thought and desire is accomplish'd, and becomes a substantial Evil.

Thus you see the grand Root and Cause of all kinds of *Vertue* and *Vice*, is inward, not outward; each Man's
Fruits

Fruits manifest from what Principle they derive their Birth : The external Cleanness & Vertue is only a manifestation of what Property does reign in the Soul: Therefore the first step to *Vertue, Cleanness, Sobriety & Temperance*, is to turn the eye of the Understanding *inward*, and there examine and try what kind of Spirit rules in the Heart. This Knowledge of a Man's self, and to distinguish between the good and evil Principle of Nature in himself, is of absolute necessity to every person; for he that cannot distinguish the two Seeds, *viz.* that of the *Woman*, and that of the *Serpent* within, can never be able to judge of Good or Evil, Clean, and the contrary without. A true *inward Knowledge* goes before *Self-denial*: he that cannot distinguish the Properties of his own Nature, cannot know what to deny himself of, or what to embrace: *But happy is the Man that getteth Wisdom, and findeth Understanding.*

12. We read in the *Acts of the Apostles*, chap. 10. That the Apostle Peter had a *Vision*; in which appear'd before him all manner of Beasts, Fowls, and Creeping Things, both clean and unclean; and the Lord said unto him, *Arise Peter, kill and eat*: Who answer'd, *Lord, I have not at any time eaten any thing that is common and unclean.* And the Lord said, *What I have cleansed, call thou not unclean*: Then Peter arose, and said, *Of a Truth, the Lord is no respecter of Persons, neither to Jew, nor Gentiles; Bond, nor Free, but every one that feareth God, and worketh Righteousness, is respected and accepted of him.* This *Vision* was intended not so much to shew the lawfulness of eating *clean Flesh*, or the contrary; but to convince *Peter*, and to take off the *Scruple* he had touching preaching the Gospel to the *Uncircumcised*, or *Gentiles*; for in the *Vision* was represented to him all kinds of *Creatures*, as well *poysonous creeping Vermin*, as *clean and unclean Beasts*; which was a true Figure of the unregenerate state of Mankind, and how the bestial, fierce Wrath of the clean and unclean Beasts does reign in him; and also, that the poysonous Qualities of all sorts of creeping *Creatures* and *Vermin*, have a being and rule

in Men. This is a great *Figure*, which did shew our depraved state, and that the Creator did not respect one more than another, but every one that should receive the Counsel of the *Divine Light*, and through the good power and vertue thereof, purge and cleanse themselves from the unclean, bestial, and poysonous Nature, should be accepted of him, and that *Peter* should preach the Gospel freely both to *Jew* and *Gentile*: Therefore whosoever shall interpret this Text otherwise, are mistaken, as is apparent; because, as I said but now, there were represented in the Sheet *poysonous creeping things, and Vermin*, never known to be eaten by any Nation or Sect; but which did aptly denote the *unclean state of Man*, and that poysonous, unclean Property of all sorts of unclean Beasts and Vermin, that does rule in, and desile his Heart and Soul; whence proceed those brutish Inclinations and Dispositions to *Oppression*, and all kind of *Evil*; as also, *Intemperances, Superfluities, Gluttony*, and the desire after unclean Food; which evil Nature and venomous Contagion *Jesus Christ*, the *Cleanser and Purger of Souls*, came to destroy; which *Peter's* Vision did manifest, in that he was commanded to preach unto all Men the glad Tidings, viz. That *Christ the Redeemer* was come to seek and to save that which was lost, viz. the Soul of Man captivated under every inferiour, bestial, and unclean Power, which Christ by his holy Grace, and divine Power does destroy, if its Counsel be obeyed; for no sooner does it come to have dominion in the Heart, but all those *Beasts of Prey*, viz. *Pride, Revenge, Ambition, and Cruelty*; and those *creeping venomous Vermin, Lust, Treachery, &c.* are overcome, and their Principle so awaken'd, that in a little time they will find no place in the Soul; for there is the same possibility and energy in the divine Principle in Man, as there is the wrathful, cruel Principle; if the Will and Desires adhere unto, and follow the first, then that grows strong, and gets the dominion, and purgeth out of the Heart *Violence and Oppression*, and destroys all *Sensuality*: But if the Counsel of the *fierce, wrathful, bitter Root* prevail, then the Man's
Mind

Mind becomes a Cage of unclean Birds, and is filled with *Bestiality* and *poysonous Inclinations*; whereby Men come to exceed all the Savages of the Defart in *Cruelty* and *Uncleanness*; and most of them that have Power, live upon the *spoil of others Labours*, and by *killing* and *oppressing* as well those of their *own Kind*, as all other Creatures. Hence, because Man that was originally formed the *Image of God*, and the Rival of Angels, had now so far degenerated and depraved himself, as to engross all the worst Qualities of even the worst of Beasts: The holy Sages are wont to liken some Men to *Dogs*, for their snarling and contention; others to *Wolves*, for their ravenous Cruelty; others to *Swine*, for their sottish Sensuality; and our Saviour calls the Scribes and Pharisees *a Generation of Vipers*, for their venomous Qualities.

Farthermore, this Vision of *Peter* does declare, That this evil, bestial, cruel, unclean Nature, that had gotten the dominion in Man, should be destroyed through the divine Power; for the Lord said, *Arise, Peter, kill, and eat*; That is, Mortifie the bestial Properties; and let the unclean Thoughts, Words, and Works be cut off in the Bud by the Sword of the *Spirit*. It was the poysonous Vermin, and violent, unclean Nature *within*, which the Lord would have destroyed and killed, not the Beasts without; for *Man's most deadly Enemies are those of his own Household*; inward, not outward: and accordingly the chief work of every good Man is internal; and if the Heart and Soul be clean, then the *Thoughts, Words, Works, Meats, Drinks*, and all other things belonging to the whole Life, are also clean; for where the divine Principle has the *Ascendent*, all the Thoughts and Desires are generated from the same, and relish of their Original, which does attract the pure Vertue out of all things, because it has an Unity and Agreement with its own Nature.

13. It is a grand Mistake of People in this Age, to say or suppose, That *Flesh affords not only a stronger Nourishmene, but also more and better than Herbs, Grains, &c.* For the truth is, it does yield more Nourishment,
but

but not of so firm a Substance, nor so good as that which proceeds from the other Food; for *Flesh* has more Matter for Corruption, and nothing so soon turns to Putrefaction. Now 'tis certain, such sorts of Food as are subject to putrifie before they are eaten, are also liable to the same afterwards: Besides, *Flesh* is of so soft, moist, gross, phlegmy Quality, and generates a Nourishment of a like Nature: Also *Flesh* heats the Body, and causeth a Drought: Likewise, *Flesh* does breed great store of noxious Humours: And it must be considered, that all sorts of Beasts, and other living Creatures, are subject to Diseases, and many other Inconveniences and Uncleannesses, Surfeits, Over-driving, Abuses of cruel Butchers, &c. Which renders their *Flesh* still more unwholsom: But on the contrary, all sorts of dry Foods, as *Bread*, *Cheese*, and many Preparations of *Milk*, *Pulse*, *Grains* and *Fruits*; as their Original is more clean, so being of a sound, firm Nature, they afford a more excellent Nourishment, and more easie of Concoction; so that if a Man should exceed in quantity, the Health will not thereby be brought into such danger, as by the superfluous eating of *Flesh*.

Add to this, That all kind of *Vegetatives* being well prepar'd, and the Mixtures proper made, are abundantly more pleasant and delightful to an undeprav'd Palate, and also to the Stomach than *Flesh*, as they are also much more pleasant to look upon. What an ill and ungrateful sight is it to behold dead Carcasses and pieces of bloody raw *Flesh*? It would undoubtedly appear dreadful, and no Man but would abhor to think of putting it in his Mouth, had not Use and Custom from Generation to Generation, familiariz'd it to us; which is so prevalent, that we read, in some Countries the Mode is, to eat the Bodies of their dead Parents and Friends, thinking they can no way afford them a more noble Sepulchre than their own Bowels; and because 'tis usual, they do it with a little regret, or nauseousness, as others have when they fall aboard the Leg of a Rabbit, or

the Wing of a Lark. Suppose a Person were bred up in a place where it was not a *Custom* to kill and eat Flesh, and should come into our *Leaden-Hall-Market*, or view our *Slaughter-houses*, and see the communication we have with dead Bodies, and how blithe and merry we are at their Funerals, and what honourable Sepulchres we bury the dead Carcasses of Beasts in; nay, their very Guts and Entrals; Would he not be fill'd with astonishment and horror? Would he not count us cruel Monsters, and say, *That we were brutified, and performed the part of Beasts of Prey, to live thus on the Spoils of our Fellow-Creatures?*

Thus Custom has awakened the inhuman fierce Nature, which makes killing, handling, and feeding upon *Flesh and Blood*, without distinction, so easie and familiar unto Mankind: And the same is to be understood of Men, *killing and oppressing those of their own kind*: For do we not see that a Souldier, who is trained up in the Wars of bloody-minded Princes, shall kill an hundred Men without any trouble or regret of Spirit, and such who have given him no more offence than a Sheep has given the Butcher that cuts her Throat. If Men have but Power and Custom on their side, they think all is well; whence one that was going to be a Soldier, being ask'd what he was going to do? Nimble answer'd, *I am going to break one of God's Commandments by the Authority of Custom and Law.* To such People Violence, Oppression and Killing of Men and Beasts, is as easie and inoffensive as plowing of the Land, or gathering ripe Fruits; so rarely does any consider whether it be right in the sight of God's Law in Nature; and so sadly is Man deprav'd, and Self deprived of the true Understanding of Wisdom; and yet if some of these same Men happen in a private Quarrel or Contest to Kill a Man (altho it were partly in their own defence, or to have committed private Murthers) their Minds and Consciences have been so loaded and troubled with a sense of Guilt, that many times they have been forc'd to confess their Evil, tho they knew their own Death would be the consequence of
that

that Discovery ; the chief cause of which is, because *Law* and *Custom* do forbid them to Kill Men that way ; but if two Princes have ever so little difference, or if there be none ; yet if one of them, for his own Glory, and to enlarge his Empire, have a mind to make War against his Neighbour, on pretences never so frivolous, false, or unjust, yet at the *Beat of Drum*, or *Sound of Trumpet*, he shall have a great number of Men offer themselves, and take delight to *kill, oppress, burn and destroy Men, Women and Children*, without any cause given, or ever considering in themselves whether it be right in the sight of the Creator, or his Law in Nature, and without having any remorse or trouble of Conscience for the same ; but rather boast, and think the better of themselves, the more Murthers they have committed.

The very same is to be understood in most other things ; but more especially in *Religion*. Shall we not see a *Turk* afflict himself for having tasted a drop of *Wine* ? and a *Papish* be mightily troubled for having eaten a *Mouthful of Flesh* on a *Friday* ? And yet the same Men, at the word, one of his *Musti*, and the other of his *Pope*, or the command, or instigation of some *bloody, sottish, Belly-God, devilish Priest*, be ready, nay zealous to kill, burn, and destroy the Innocent, and lay waste whole Countries ; all which is contrary to all kinds of Friendliness and Humanity, and also to God's Law in Nature, and to the Law of God recorded in the Scripture ? Which shews that Men are gone from, and do trample under their feet the divine, friendly Love and Light of God, and all natural Affection and Humanity, and have immerged their Wills, and their whole Hearts and Souls, and precipitated them into the fiery, stern Wrath of God, having no humane clemency ; but acted by the cruel, fierce Nature of *Dogs, Lions, Swine, &c.* And as those Savage Beasts do delight to kill, hurry, oppress, tear, and eat the Blood of their Fellow Creatures ; so most men place their chief delight and pleasure in hunting,

killing, oppressing, and devouring, not only those of their own kind (which is contrary to most of the worst of *Beasts*; for few of them will prey upon, or worry those of their own *Species*) but all other Creatures: None of the Elements are free from his Snares and Cruelties; the Earth, the Air, the Sea, cannot preserve their innocent Inhabitants from his pursuits and outrages; but he riles the whole Creation; and yet still all is too little to satisfy his insatiate Mind, and ungodly devouring Paunch; so great a Tyrant and Devil is he become to all the rest of his Fellow-Citizens of the World. 'Tis this proud and troublesome Thing, call'd Man, that fills the Earth with Blood, and the Air with murtherous Minerals and Sulphur; no wonder then if the very sight of a Man be more dreadful to most Creatures, than that of a Bear or Lion, and they will flee from him as fast.

Those *Beasts* that are call'd clean, are such as do refuse all kind of unclean Food; for the predominate Quality in them consists in the friendly Nature, or their Properties are nearer the Equality: Therefore such Creatures, as they are more clean; so also are they more gentle and friendly in Inclinations and Dispositions, it being contrary to their Natures to worry, oppress or seek the Lives of their Fellow-Creatures: but are contented with the innocent and natural Food; they are the only useful and beneficial Creatures unto Man, his perpetual Friends, by virtue of their Fruits his Life is sustain'd; but for the multitude of their Benefits, he rewards them with Oppression and Death; nor will content himself with the good things they produce for his Subsistence; as Milk, Butter, Cheese, Eggs, &c. but must also kill them, and eat their Blood and dead Carcasses. Now, if Man had not suffered the Hellish, Devilish Nature to have been awakened in him, he then would not have desired, nor longed after the Oppressions and Flesh-pots of *Egypt*; but would have rested content with innocent, harmless Food of the Land of *Canaan*.

but the wrathful Fire being so greatly moved, and predominating in the Hearts and Souls of Mankind, above and over the Divine, Friendly Love of God, no Food will give satisfaction unto, nor answer the hunger and desires of that awaken'd wrathful Property, so well as Flesh and Blood, because it is the highest Life and hath a nearer-Affinity to that predominating Quality that so bears sway in most Men's Hearts.

I look upon it as a great Mistake, for a Man to say, and believe, *That all these good Creatures were made to be killed and eaten, and that Men's Lives should be sustain'd thereby.* The Lord made all Creatures for his honour and glory, and for the reasonable service and use of Mankind; whom he order'd to have dominion over all Creatures; which Man has lost, by suffering his Desires to enter into the wrathful, fierce, bestial nature, which the Humanity ought not to have touch'd; for Man is higher graduated, and ought not to have bowed himself to those inferior Powers, nor suffer'd their low bestial Spirits to enter him; for God made Man in his own Image, the Horizon of both Worlds, the Epitome of the whole Creation; so that he is liable to be wrought upon by all Inferiour things: If this were not so, there would not be any such danger of infecting the humane Nature by Communications, oppressing, killing, and eating the Flesh of the Beasts; for where nothing is, there nothing can be awaken'd; as our Saviour Christ said, *If your Children ask you for Bread, will you give them a Stone?* There being no affinity between the *Stomach* and a *Stone*; but on the contrary, there is agreement between *Bread* and the *Stomach*.

Whatsoever Man gives way, or joyns himself unto, the same, through a little custom and practice, will have power to impose its own Property, and captivate the Soul: Hence it comes to pass, that Butchers, Souldiers, and all Men that are of robustick, slavish Employments, are for the most part cruel, inhumane, subject to all the savage Bestiality that the wild Beasts and Birds of Prey are, and oft times far worse; for

Beasts do only live in the wrath of the outward Nature: but Man does both partake and live in the operation of the outward, and also of the hellish Nature: Therefore 'tis no fit comparison to liken some sorts of cruel Men to savage Beasts; for thereby the poor dumb Creatures are abused: They do according to their kind; but Man was made for another Life, *viz.* to live in the power and operation of the divine Principle of God's eternal *Light and Love*; but he has degenerated from his first state of Innocency, and many Men, by giving way to Cruelty and Violence, are become so bad, that they cannot be compared to any Creature in Nature, but meerly to *Devils*. O! how abominable and wicked a thing it is in the sight of the Lord, and his friendly Love in *Jesus Christ*, for Men to *take his holy Name in vain* by their *Swearing, Lying, Stealing, Cheating, Circumventing each other, Fighting, Killing*, counting it no Evil to *hurry, oppress, worry both Man and Beast*, spending their precious time in *Wantonness*, and all kind of *Superfluity of Naughtiness and Intemperance*, making it a *Sport and Pastime, Good-Fellowship, and Civil Neighbourhood* to be drunk, to eat to *Gluttony*, and to keep *Talles filled with Superfluities*, is counted *Hospitality*, and a *Thing of State*: On the contrary, to eat and drink only for ends and necessities of Nature, of ready, simple, harmless Meats and Drinks, is held *poor, base, and beggarly*, and derided by most that have wherewithal to do otherwise; making the Creator, as it were, the cause of their *Wantonness*; saying, *Has not God given us those Creatures freely for our use? May we not do what we will with them? Are they not our own?* These are the common Excuses of these wretched *Belly-Slaves*, not considering that most or all those good Creatures which they spend on their Lusts, and to gratifie their wicked Inclinations, are gotten by their oppressing both Man and Beast; eating and drinking the Blood of the poor; and the whole Creation doth groan because of their Violence and Oppression. If a Man have *Ten Thousand Pounds per Annum*, it is still a greater Evil for him to spend any part of it in

Superfluity

Superfluity and Wantonness, or to gratifie his Passions or Lusts, and to live a soft, effeminate, idle Life, as it is for a mean Person that works for his Bread; for *Superfluity*, *Gluttony*, and *Idleness* are equal Evils unto all Men; to the Noble and Rich, as well as the Poor and Ignoble; it being the effect of a base, low, depraved and wicked Opinion amongst Men to say, *I have wherewithal, I will therefore indulge my self, eat to Gluttony, and drink to Drunkenness, lie a-bed the best part of my Life, and rise to be idle; I will have my Horses and my Coaches ready, steep my Brains in Wine, make my Guts a Magazine of Dainties, and stretch my lazy Limbs on Beds of Roses, and Couches of Ivory.* And in this heat of *Lusts* and *Wantonness*, they get Children, and bring them up in all kind of *Superfluities*, *Luxury*, and *Idleness*; so that every succeeding Generation is more corrupt than the former, sowing hellish Dispositions, and entailing them on their Posterity; such as the Tree is, such is the Fruit; an ill Bird, a worse Egge; for the Seed does contain the true Properties, Dispositions, and Inclinations; and Children being begotten from such Matter and Essences, those cruel and hellish Affections grow up with them, and become essential: Besides, Children seeing the Oppressions and Excesses of their Parents, do endeavour to imitate and follow their Examples; so that the young idle Ones will cry, *What should I work for? Have I not an Estate? Have not I enough to keep me without taking any Pains or Care for any thing?* Many of this sort of *Lubbers* deserve to be served as *Alexander the Great* served a King he conquer'd, who loved Money excessively, and therefore had a Chapel which he had filled with Gold and Silver, and therein placed his whole delight and Happiness; which *Alexander* understanding, put him in amongst his Money, and shut him up with it, bidding him eat it; and so the miserable Man starved to death upon his Treasure. Suppose a Man had ten Thousand Acres of the best Land in *England*, he may starve as this Prince did, if this Land be not manured by Labour and Industry

dustry: All the Land in *England* will not afford one Bit of Bread, unless pains be taken with it.

But here some will object and say, *We are of Noble Birth and Blood, our Progenitors and Fathers have been great Lords, Nimrods, mighty Hunters: they have ventured their Lives, and oppressed the Poor and Weak, dishonoured Virgins, taken away Mens Wives by force, killed the Aged, and carry'd captive the Young, laid waste Cities, brought desolation upon flourishing Kingdoms, and killed, starv'd, ruin'd, and undone many Thousands of People.* From these, and the like *Heroick Acts* of Hellish Cruelty, our *Coats of Arms* are deriv'd: wherein to shew our Nature, and wherein our Glory consists, we bear the Pictures of the most savage, useless, and rapacious Beasts and Birds that can be thought on, as *Lions, Bears, Wolves, Tigers, Eagles, &c.* These are our *Badges of Honour*, and hence our Noble Birth, and High Blood have proceeded: this being the true Foundation of most of that *Gentility and Nobility* which the World so much admires, and that serves their Posterity to boast of.

But tell me, I pray you, *Noble Gallants!* if ever you are at leisure to entertain one wise or serious thought: tell me, I say, Is there not one only God that made all things? Did not he make one Man out of the Clay or Dirt of the Earth, and breath into him a living Soul, and make him his *Vice-Roy*, and allot him dominion over all things, (not one Man to worry, kill, and destroy the Well-being and Peace of another, and of all other Creatures?) Are not those Millions of Men and Women scatter'd over the Face of the whole Earth, descended from this one Man? As well the *Cæsars*, and the *Grand Signiors*, the Things cloathed in Cloth of Gold and Tissue, as the vilest *Leggars*, and the poor tatter'd Boy, that stands bare-foot in Frost and Snow, shivering at the foot of some *Welsh Mountain*? Are we not then all one *Couzens*? Our *Pedigree* the same, and equally ancient?

Hath not the Lord also endu'd this one Man's Offspring with equal *Parts, Senses, and Members*, as to

the Elements of their Bodies? A fair *Grecian Woman* being at a Banquet, and at the Sport call'd *Questions* and *Commands*, with many others of her Sex, whom she perceiv'd to have heightned their Complexions by *Painting*: when it came to her Turn, commanded them all to do as she did, and immediately call'd for Water, and soundly wash'd her Face, which they doing, lost all the artificial *Roses* of their *Cheeks*, and appear'd in their natural deformity; which shew'd that their Beauty was but adulterate, hers real: Just so shall we find this boasted *Nobility* to be nothing but *Art, Fancy, Ostentation* and *Vanity*, if we put it to the Test. Let every Man be stripp'd and left destitute of those Excrements of Beasts, and inferiour Creatures, which he is such a Fool to be proud of, and appear in his own natural Hue, and see then who can distinguish the Noble from the Ignoble; my Lord from his Foot-man; the Rich from the Poor: In such a light, as well as in the dark, *Joan* would be as good as my *Lady*, and perhaps better, because wholesomer. I have enquir'd of *Chirurgions* and *Chymists*, and they have told me, they cannot find any difference in the colour, nor any other excellency in the *Blood* of *Peers* above that of *Peasants*; Where then lies this famous *Generosity* of the red circling Juice, so cunningly close, that no body can find it?

Besides, I pray tell me, Hath the Noble any more Privileges by Nature's Charter than others? Has he any more *Senses* than his Neighbours? Has he as many Palates as he has Palaces? No, no; God hath made no more difference between the *Noble*, as they call them, and the *Ignoble*, than there is between the poor Man's Cow and the rich Man's; the latter may probably be somewhat the fatter; the meanest Farmer has altogether as large a Stomach, though not so large an House as his Landlord. Now for certain, if the Lord had made difference, and created one Noble and Great, and another the contrary, then he would also have endu'd them with some peculiar Benefits and Marks of distinction, by which one might
be

be known from the other ; but it is not so ; there is no other Mark of distinction between them , but as is before-mention'd ; Oppression and Violence both to Men and Beasts, killing, slaughtering, destroying, and the like Devilish Actions, by which many have got Riches, Renown, and Authority ; this being the common Rule, he that hath done most bloody wicked Acts, and got the most Money, is most Noble, and the best Gentleman.

But if those that are possess'd of the Goods of this World, and that call themselves Noble, had any peculiar Marks of Dignity given them by God or Nature, inseparable from their Persons, there might seem something for them to boast of; and yet no real ground for it, even in that case ; because still they would be God's Gifts : As, suppose they were bless'd with perpetual Health, and long Life ; or if their Natures would not be glutted and distemper'd with continual eating or drinking, or for want of exercise ; or if they could lengthen out the pleasure of any of the Senses, without prejudice to Nature, and breaking of God's Law : But alas ! none of all this can be ; a little Meat and Drink will support an Emperor, as the meanest of Men ; all sorts are as pleasurable and grateful to one as the other ; or if there be any advantage, it lies on the poor Man's side. There is a pleasant Story of King *Henry* the 8th. in the first part of his Reign, riding a Hunting, and being hungry, he strayed from his Attendants, and came all alone to a Monastery about Dinner-time ; where the fat lazy Abbot welcom'd him very kindly ; for hearing the King was in that County, he concluded this to be one of his Guard : At Dinner they had great Varieties, and the King fed like a Farmer on a piece of Roast-Beef ; but the Abbot, who daily crammed his Paunch with Delicacies, could scarce relish a Bit of any thing before him ; and pleasantly said to the King, *Honest Friend ! I would give 500 l. I could but pick so heartily as you do on a piece of Beef.* The King return'd him some small Complement, and after Dinner took his leave :
about

about a Fortnight after, sends a Messenger for this old fulsome Abbot, and order'd him to be carry'd to rights to the Tower, and that he should be there kept close Prisoner, and allow'd but so much Bread and Small Beer a day, and no other Food. The Abbot could not imagine what he had done, to occasion such an Imprisonment; and being thus dieted, he soon came to have a good Stomach; and after about a Month, the King order'd the Keeper to carry him in a good piece of hot Roast-Beef, on which the Abbot fell with such violence, as if he would have eaten it all at a Mouthful: The King, who was planted in a Room where he could see how he laid about him, at last steps in, and demands his 500 l. For, says he, *you said you would give it; and I have performed the Cure, and got you a better Stomach than all the Doctors in England would have done.* And so upon Payment of 500 l. discharg'd him.

This Story is very pertinent to our Subject; the Rich with Varieties destroy both their Appetites, and Tastes; the poorer sort enjoy the natural pleasure of both. There are in all Men but *five Senses*, and *four Elements*: and the Creator hath made no distinction, by giving more to the *Noble* than to the *Poor*, but bestows them freely and equally on all: and every Man has a like benefit of them, and the *Nobles* and *Grandees* cannot prolong the pleasure of their Senses by possessing much, *viz.* by *great and rich quantities of Food and Drinks, sumptuous Furniture, gaudy Garments, great Houses, many Servants, &c.* All which, if great Prudence and Moderation be not observ'd,) will rather destroy the true Delight and Pleasure of the Body and Mind, and render such as use them altogether incapable to enjoy the common Blessings the Lord has given unto all Men: but on the contrary, every sort of *simple Food*, and *mean Drink* to the Wise Man, and well-prepar'd Stomach, is like the Honey and the Honey-comb, it makes all the Senses rejoyce in each other. This being the greatest advantage and privilege any mortal

Man

man can naturally enjoy in this Life, to give Nature both in quantity and quality, what is needful for the support of Strength and Health, which very small and mean Meats, Drinks, Cloathing and Houses will perform and such as are easily procurable with little labour to the Body, or Vexation to the Mind; so that a Man need not hazard his Health, nor bring his Soul into Perplexity to obtain those necessary things that serve for the sustaining and prolongation of his Health and Life: But on the contrary, all those Superfluities which do chiefly serve to gratifie *Wantonness* and *evil Imaginations*, are for the most part not to be obtained without Trouble, Oppression, Violence, and the hazarding the Health, both of Body and Mind; and when they are obtain'd, most People spend them on their Lust, in a base, superfluous manner, filling the Body with incurable Diseases, and much more infecting the Soul.

It must be confessed, there are some Men really and intrinsically much more *Honourable* and *Noble* than others, *viz.* those that obey and keep the Commandments of the Lord, and have not violated his Law in Nature, nor spent the good Creatures of God on their Lusts, and have denied themselves Superfluities, and not done violence to, nor oppressed Man or Beast, but have lived temperately, soberly and innocently, putting all things to that use for which they were made; this sort of People are truly *Noble*, without being beholden to the Favour of *Princes*, the *Breath* of the *Vulgar*, or the *Mercenary Paint* of an *Herald*: But still, they must not boast of it, or ascribe it to themselves and their own Wisdom, on pain of Death; for, alas! what have they which they have not received? *Every good and perfect Gift* (saith the Apostle) *cometh from the Lord, and he alone, and he always ought to have the Praise, the Honour, and the Glory, Amen.*

If Men had conducted their Lives in this manner, and not suffered their Desires and Wills to enter into the various Powers of God's Wrath in Nature, the whole

whole World had been a *Paradise* of *Peace* and *Love*; but now most People have precipitated themselves into the Nature of *Bears*, *Tigers*, and *Foxes*, and some into *Dogs*, *Cats*, *Swine*, *Bulls*, &c. Hence they seek, and make it an honourable Employ to kill and destroy one another, and he that proves most successful in this bloody Villany, dubb himself an *Hero*, and his Race call themselves the *Brave* and the *Noble*, and have but little regard for others, in respect of themselves, and like *Senseless Sots*, account it their privilege and Right in Nature to *Lord* it over their Fellow-Creatures; than which, nothing can be either more unjust or ridiculous. There is no mark of distinction, no eminent Token whereby to demonstrate their *Nobility*; for the Lord has endu'd the *poorest* and *meanest* of men with all the Noble Faculties of Nature, both *Divine*, and *Humane*, as liberally as the mightiest *Potentates*: Has not the poor Man as great Pleasure in and Refreshment and Nourishment by eating and drinking, as the most *Noble*? Is not his Sight as clear, and as perfect to behold the amazing Wonders of God's Creation? Do not the melodious Harmonies and charming Airs of Musick delight the Phantasie, and cheer the Soul of a poor Man, as much as a *KING*? And (if we may descend to groser Pleasures,) have not the meanest of Men as great content and satisfaction with his poor *Russet-Coated-Wife*, as the greatest Prince with his *Gayest Bride*? Whence the Poets always feign *LOVE*, (the noblest of the Passions,) to be bred amongst the *Villagers*, and a Companion of *Rusticks* and *Shepherdesses*: Nay, (to go higher,) has not the great All-Wise Creator given the most friendly Element, the *Air*, in *Gravel-kind*, to all the Sons of Men, every one enjoying an equal Portion? And are not the greatest of Men subject to all the Injuries of the Elements, and Necessities and Accidents of Natural Life, *viz.* *Heat*, *Cold*, *Hunger*, *Thirst*, *Diseases*, and even *Death it self*, as much, and as frequently, and as certainly as the *Poor*? And yet still men are so foolish and so vain,

vain, as to vaunt of their *Great Birth*, and their *Noble Blood*: Can any thing be more extravagantly ridiculous?

True it is, all that are *Governors*, *Magistrates*, and *Officers* of the People ought to be honoured and respected in their Places, according to their respective Dignities; and so much the more, if they govern according to the Law of God and Nature, doing every Man Justice and Right, and being a *Terror unto evil doers*, and a *Praise unto them that do well*. But this *real Honour*, contracted on Political Considerations of Office and Vertue, is nothing to that Fantastick Glory, derived meerly from Ancestors, and the brave Feats done by our *Great-Grandfathers Grand-Fathers*, so much boasted of by those who please themselves in being *Great*, rather by their *Mother's Labours* than their *own*.

14. It is to be noted, that most sorts of Flesh and Fish, as to their operation on the Body and Senses, are not so innocent, brisk, aery, and lively, as *Herbs*, *Seeds*, *Grains*, *Fruits*, and various sorts of excellent Food made of them; though many of our *English Belly-Gods* suppose Flesh to be most mighty in its operation; but they are grossly mistaken; and no wonder, since their *Brains*, *Wits*, and *Understandings*, are through Intemperance, Superfluity, and Gluttony, *sunk into their Bellies*; for *Flesh* is of a gross substance, dull, and heavy in its operation, fills the Body with abundance of slimy, corrupt Juices, bad Blood, and in many Constitutions, too great a quantity, and causeth the *Animal Spirits* to be very impure; whence arise *Boils*, *Scabs*, *King's-Evils*, *Leprosies*, and sometimes *clotted Blood*, like pieces of Flesh, which lie in some of the Vessels of the Stomach, till being gathered into hard Lumps, they sorely oppress Nature, and cause Distempers, which are the Death of Multitudes.

Flesh and *Blood* is too near of kin to the *Animal Life* in Man, to be a proper Food for him; 'tis like the Marrying of Brothers and Sisters: Therefore the Ancients were curious in forbidding, especially the eating of the *Flesh* of any of those *Beasts* that would naturally

rally eat the Flesh of their Fellow-Creatures; and we need go no farther than every Man's experience, to know that all such Flesh, and also Fish, have a rank, strong, fulsome Taste, and affords a like Nourishment: Nor has *Flesh* and *Blood* grown into great reputation from the excellency of its Taste or Nourishment, but chiefly (as we have elsewhere observed,) from the near Affinity it has with the awaken'd Wrath, and bestial Nature, which in most men predominates. Hence, when once Men have tasted *Flesh*, with the *Blood*, the *Bestial Qualities* are presently irritated, and so pleased, that nothing else will afford them such satisfaction, because of its great affinity with the *Bestial* and *Animal Life*; the hunger grows so strong in many, that they will eat *Flesh* and *Fish* that stinks, and is half putrified, if they cannot have other, rather than feed upon *Bread*, *Butter*, and *Cheese*, or the like, which is an hundred-fold beyond it, both as to *Taste*, *Nourishment*, and *Vertue*.

The same is to be understood of all sorts of *unclean Birds* and *Beasts of Prey*: As for example; If a Dog chance to suck the *Blood*, and eat the *raw Flesh* of any Creature, it does so violently open the gate of the fierce Quality, that the Hunger grows so great, that he becomes ten-fold more eager, ravenous and fierce than before: This every one almost doth know, and if they consider it well, shall find the very same Effects in Bodies humane, as each man may feel in himself, if he be a diligent observer of his own Nature. If this had not been so, *Moses*, and many wise men in most Ages, had never made such strict Laws against eating of *Flesh* without distinction, and that such *Flesh* was not allowed to be eaten, should be thoroughly cleansed from the *Blood*, &c. Which render'd such *Flesh* far wholesomer, and to afford a better nourishment; but not so much as our way of Killing and Dressing, which in truth, in most Creatures, (as *Cows*, *Oxen*, &c.) is next door to strangling; whereby the natural Spirits are suffocated, and causes the *Blood* and fierce, wrathful Spirits to center and lodge themselves

selves in all parts of the Body, and hinders them, that they pass not so freely away, where the wound is made. This the Apostles understood very well; *We have no other Commandment to lay on you, but that you abstain from Blood, Fornications, things offered to Idols, and things strangled*; there being more Evil in all sorts of Flesh and Fish that is so killed, than most do imagine; for when there is no Wound made, the *animal*, bestial, wrathful fierce, original, poysonous Spirits become suffocated, and Death's stroke brings the whole Nature into such amazing, frightful *Agonies*, as few Men, or Killers of *Beasts* are sensible of, or endu'd with so much humanity to consider; (for if they did suffer Compassion to arise in them, their leud Trade of killing would not be so easie to them,) I say the central Poysons being awaken'd by the stroke of Death, and finding no Passage, they seize the pure Spirits, whose Habitation is the Blood, and then presently the sweet Oyl or Balsamick Property turns fower, strong, and fulsome, as is manifest every where, both in *Animals* and *Vegetables*, whensoever the pure spirituous parts are by any improper preparation, or other Accidents wounded, suffocated, or evaporated; then in a moment's time the sweet, balsamick Property is depraved, and turns eager and unwholesome. Hence it is, that the Flesh of those Creatures that are strangled, does neither look so well, nor eat so sweet, nor is so healthy as other Flesh; for when any Creature perceives its Life in danger, there is such a struggling and horror within, as none can imagine, but such only as have been near dead by the like means, it being the very same in a *Beast*, as in *Men*. This being better understood by the Ancients than now-a-days, it was therefore amongst them not lawful to kill any Creature that was to be eaten, without making a Wound; by which means, the Blood did pass freely away, and with it the fierce, and wrathful Spirits and Poysons, and so the Flesh was purged, and freed from many sorts of Uncleaness, and even this Blood so let forth, was to be buried

buried in the ground, or burned, and so the bestial Spirits prevented from Evaporations, or incorporating themselves with the Air, and consequently from entering into, and infecting the humane Nature with their wrathful *Effluvia*, and dreadful *Species*, that the Blood of all Creatures are full of, when killed in their health and perfect strength.

The greatest Excellency and common Virtue of men's eating much Flesh and Fish, is, that it makes them surly, robustick, sordid, and of cruel, inhumane Dispositions and Inclinations; it being the most proper for *Soldiers*, *Hunters*, *Moss-Troopers*, and all such as would have the bestial, savage Nature strengthen'd and encreased, and have a mind to be *Lions* and *Devils*, not only to their own kind, but all other Creatures; and so long as People give their Wills up unto the fierce, proud, wrathful, poysonous Nature, we may not expect any other Trade to be driven amongst us; whence we find, that the meek, friendly Principle is trodden under foot: Compassion has little or no place in Man, farther than it is a Custom; and he seems wholly given up to Rapine, Oppression, and Wickedness.

Whereas on the contrary, *Herbs*, *Fruits*, *Grains*, and many other the like innocent sorts of Food are more pleasant to the Eye, of a better Scent and Smell, afford a more grateful Taste to the Palate, Nourishment finer, and of better Substance to the Stomach; they are of an easier Concoction, breed better *Blood*, are much more readily procured; the Creation groans not, or sighs; there's no Pain, Violence or Cruelty committed in the Use of them; they generate *purser Spirits*, and make the Body lightsome and pleasant, free the Mind from Dullness, Care, and Heaviness, quicken all the Senses, make a good Understanding, preserve Innocency, increase *Compassion*, *Love*, *Humility*, and *Charity*, gives the Spirit of distinction between Good and Evil, Clean and Unclean, and help us with many opportunities for the study of all true Wisdom, both of God, Nature, and our selves. In a word, the Vertues both Divine and Na-

tural, that follow *Abstinence* and *Cleanness*, are not to be numbred; many of them I know by experience, through the mercy and good favour of the Lord: It makes a man hate all rude, vain, talkative Company, and the many Inconveniencies that attend such a course of Life; it also makes the observers thereof capable at all seasons to speak the Words of Wisdom, either divine or humane, being but like large Glass-Windows to an House, it lets in the pleasant light Air, by giving opportunities to all the noble Faculties of man's Soul to exercise their Functions; it tunes the Properties of Nature; whence proceeds most excellent Harmony, and whoever shall try it, shall certainly find much more satisfaction and advantages than is here related, or indeed than can be expressed in Words.

15. It is farther to be noted, that all kind of *Inventions* and *Arts* that encourage Violence and Oppression, have proceeded from the fierce, harsh wrath of God, and the uneven properties of *Saturn* and *Mars*, as *Gun-powder*, *Guns*, *Drums*, and all *Warlike Instruments of Musick*. There is nothing that does more manifest this than *Gun-powder*; where the pure spirituous Parts, and balsamick Vertues in all the Ingredients, are suffocated and destroyed, so that it becomes a meer composition of Wrath and Fierceness; for every Property of Nature becomes fierce and terrible, or strong fulsome and poysonous, if the vertue and light thereof be destroyed, or separated from it; for every particular Creature or Substance, both *Vegetable*, *Mineral* and *Animal*, does consist of *Fire*, and *Light*, *Love*, and *Anger*, *Joy*, and *Sorrow*, *Good*, and *Evil*: These are the *Radixes* of each Subject throughout all the three Kingdoms of Nature; and if in any thing you violate the lovely, light part, then the angry Properties appear in their own Forms; an Instance whereof we have before mention'd in *Charcoal* which is one Ingredient towards *Gun-powder*; and all the rest are alike, being of a terrible, rending, tearing, devilish, fierce nature; and in it is a
true

true Figure of the *Wrath of God* in the outward nature : So likewise the sound of *Drums*, and all Weapons of War and Violence, proceed from the same Root of Wrath ; and accordingly the use of all such things, do much encourage and strengthen the wrathful Properties in Mankind, who, if they had not, or did not suffer their Wills and Desires to enter into the Wrath and fierce Properties of Nature in themselves, and were not acted and influenced by it, there would never have been any of those Hellish Inventions, as, *Swords, Guns, Powder, Drums, Bows, Arrows*, and other murdering *Engines*, nor any thoughts of *Killing, Oppressing, and Destroying* those of their own Kind, nor any other Creatures ; but Man should have kept that Dominion over the Creatures wherewith the Creator invested him in the beginning, and no Creature should have had power to have influenced him, or imposed their Properties upon him : Hence then, touching all *Fighting, Oppressing, and Killing*, let it be little or much, and the pretence what it will, we affirm, from a true light and ground, That the same do arise, and proceed from the fierce wrath of God, and from that devilish, hellish nature in Man, which is as contrary to the friendly Love and Light of God in Jesus Christ, as the Night is to the Day ; for if in man, or any other Creature, the evil Properties do predominate, and is most manifest, there the good Qualities and friendly Light is overcome ; and so on the contrary : For every Property and Principle does manifest and bring forth its own fruit ; as our Saviour Christ says, *Every Tree is known by its Fruits ; a good Tree cannot bring forth evil Fruit, nor can an evil Tree good Fruit*. According to what Property does rule in the Heart of any Man, such are his Thoughts, Words, and Actions ; where the divine Principle of God's eternal Love and Light doth predominate, such Persons bring forth those good and precious Fruits of *Love, Mercy, Compassion, courteous Speeches, Works of Charity, and doing unto all men as they would be done unto* ; but those in whom the hellish

Principle bears sway, their Fruits are worse than *Briars* and *Thorns*; such as *Back-biting*, *Hatred*, *Oppression*, *Killing*, not only inferiour Creatures, but even those of *their own Kind*, and working all sorts of Impiety with greediness. Therefore 'tis of unspeakable moment, to be able to distinguish in our selves the *Two Principles*, and their respective Fruits, and to be careful to deny, and root out the Evil, and cherish, and follow the Counsel of the holy Light, which if obeyed, is sufficient to destroy all the mischievous Works of Self-hood, and the Devil; for as the more men habituate themselves to Cruelty, Oppression, Unmercifulness, Killing, and the like, the stronger the hellish Principle of Wrath does grow, and the worse, and more cruel they become: So in the practice of Vertue, every Property and Principle grows strong, by use and Exercise; and he that enters into the narrow Path of Regeneration and Self-denial, ought always to fear to oppress, or do unto any Creature that which he would not have done unto himself; for *Oppression*, *Killing*, *wrathful Words* and *Works*, do belong to the *Egyptians*, and not to those that travel towards the *Land of Canaan*. An Instance of which we have in St. Jude, who said; That when Michael, the Arch-Angel, disputed about the Body of Moses, with the Devil, he did not dare to bring any railing Accusation; not but that the good Angel might, as to Justice, have done it; but he did not dare do it; because he must first have entred with his Will into the wrathful, fierce Principle, or hellish nature, and awaken'd it in himself; therefore he only said, *The Lord rebuke thee*. And for the same Reason, our Saviour Christ commands Men *not to be angry*, *nor call their Brethren Racha, or Fools*; that is, any Name of Wrath, Malice,, or Contempt.

If this were rightly understood and regarded, Men would not dare to abandon themselves to such Heats, Passions, and Furies as every day we behold; they would not make it a Trade, a Sport, a Pastime, to kill, murther, and use all kind of Violence. We read

read in *Genesis* of *Lot's Wife*, that she looked back towards *Sodom*, for which she was turned into a Pillar of *Salt*; she entered into the fierce Anger and Wrath of God and Nature, which she was forewarned of; so that she was precipitated into, and comprehended in the grand Fountain of Wrath; that is, the original Forms of Nature, of which *Salt* is one; and therefore the Prophets, and all those whom the Lord enlightned with divine and humane Understanding, and whose chief business was to reclaim men from the Snares and Evils of Oppression and Violence, and teach them the Ways of Mercy, Clemency, and Love, often threatened them with the same Judgment which befel *Lot's Wife*, it being the portion of all that live and die in the Spirit of Oppression. Nay, was not that great Man *Moses* prevented from entering into the *Holy Land*, because he was wrath with the Children of *Israel*, when they murmured, and complained for want of Water; saying, *Ye Rebels! must we fetch Water out of this Rock for you?* Whereupon, saith the Lord to him and his Brother *Aaron*, *Because ye believed me not, to sanctifie me in the Eyes of the Children of Israel, therefore shall you not bring this Congregation into the Land which I have given them.* Here *Moses* and *Aaron* had suffered their Desires and Wills to enter into the *Wrathful Centre*, and *Self-hood*; whence the Word *Rebel* was formed; for the very Sound thereof demonstrates from what Principle it does proceed. And hence probably if may be, that the evil Angel did so dispute about, or claim a property to the Body of *Moses*.

This Therefore is a principal Point in Religion, for every one to understand and distinguish in himself from what Principle every Thought and Word does proceed; for otherwise Men may and do precipitate themselves into the wrath and fierce original of the hellish Nature; which, if once it get to reign in the Heart, it quickly blisters out its Venom at the Tongue in such loud Words as, *Rebels; Rogue, Dog, Devil,* and horrid *Oaths, Curses, and Execrations*; the very

found of which is enough to declare whence they proceed; whereas from the Divine and truly humane Nature do arise and flow Words of Comfort and Consolation, those soft Answers that turn away Wrath, and all those delightful, sociable, obliging Charms of friendly Conversation, wherein consists one of the greatest Felicities of this Mortal Life, and which, for ought I know, will be one main occasion to our Happiness in Heaven. And wheresoever such Words are entertain'd, they strengthen and increase their own Principle, both in those that speak them, and in those that hear them.

Of that great Man, King *David*, who is sometimes stiled, *A Man after God's own Heart*, the Scripture saith, *That the Lord did not admit him to build the outward Temple*, (which was a true Figure of the *internal and spiritual Temple* :) And what was the Reason? Because he had been a Man of *Violence and Blood*, which had so awaken'd the Principle of Wrath and Fierceness, as did very much impede the Divine Work: And this it will do, not only in *David*, but all others in whom it is kindled. No Man can do the Work of Wrath, and not awaken and strengthen the Principle which leads to such Acts, as is farther manifested by all those that are of violent Trades, and killing Employments; although such People do not kill the Beasts in Anger, or in a way of Revenge for any Injuries pretended formerly to be done: but do it merely as it is their Occupation, whereby to get a Livelihood: yet nevertheless, insensibly, and unknown to their Reason and Intention, they do by degrees irritate and corroborate the fierce Properties of Nature, and become rash, fierce, hot, and cruel.

No wonder then if most of the holy Men, and Prophets, who by a divine Eye and Understanding, did pry into the hidden Mysteries of God and Nature, were strict Abstainers, and separated themselves from the Uncleanesses, Oppressions, and Violences that the superfluous, worldly Belly-gods do subject themselves unto; whose chief care is to procure such

Meats

Meats and Drinks as will gratifie their Palates and Appetites ; for pleasing of which, they regard not whom they oppress, be they Men or Beasts, some of them spending as much in one day, as an hundred Men can get by their hard Labour, and all to please the wanton Lust, and momentary Pleasure of the Throat, they having but only the meer Forms and Shapes of Men, and being really void both of *Humanity* and *Christianity*. From this ground doth proceed all violent Courses and Contentions, both publick and private : which Evils will never be remedied, except Men take up the Cross, and deny themselves, and follow the Counsel of the Divine Principle, and hearken unto the Voice of Wisdom, which continually cries in the Gate of every Man's City, and happy is he that hearkens unto her : for she is a sufficient Guide to lead every one into the pure simple Way of Truth, and teach us from what we ought to separate our selves, whereby we may acquire Health to the Soul and Body, and the Treasures both of Time and Eternity. But none are or can be sensible of those Advantages, but such alone as are got through the *Red Sea*, and the *Howling Wilderness*, and have entred into the Land of *Canaan*, for it seems too mean a thing, and the Ways that lead to those holy Virtues, are too plain for the great People of this World.

But our Lord and Saviour Christ saith, *My Kingdom is not of this World* : and therefore when *Peter*, in the most just and pious Cause that can be imagin'd (viz. to preserve his innocent Master from unjust violence) drew his Sword, our Lord calmly bid him *put it up*, for the Sword cannot be drawn, but by and through the Power of God's Wrath, which does predominate in most Men's Hearts : and this Christ came to destroy : For he Preach'd *Peace, Love, and Good Will unto all Men* : and therefore his Doctrine is call'd, *The Evangel*e, or *Gospel* : that is to say, *Joyful News, or Glad Tidings*.

Some there are that do say, That if they should

not kill, and eat the Flesh of the Creatures, they could not subsist or live; which, in a bad sense, is true: For should they cease from Violence and Killing, then that cruel, wrathful, fierce Life in them, could not subsist in such vigour and strength as it does; but must of necessity become weak, and, as it were, die; that is, it would no longer domineer in the Heart over the friendly Principle of God's Love: But as to the Health of the Body, which is that which I mean, Herbs and Fruits will sustain Nature in every respect far beyond the best of Flesh.

16. It is said in *Gen. 4.* That *Adam* knew his Wife *Eve*, and she conceiv'd, and bore *Cain*, and said, *I have gotten a Man from the Lord*; [that is, from the strong Powers of the Wrath in Nature; from whence all Lordliness, Pride, and Oppression in Government ariseth.] And she conceiv'd again, and bore his Brother *Abel*; and *Abel* was a Keeper of Sheep; [that is, a Keeper of, and Dweller in Innocency:] But *Cain* was a Tiller of the harsh Earth; which must be broken and torn up by Violence and hard Labour both of Man and Beast, which was the Curse that the Lord laid upon *Adam*.] And in process of time, it came to pass, that *Cain* brought of the Fruits of the Ground an Offering unto the Lord: And *Abel* he also brought of the firstlings of his Flock; and the Lord had respect unto *Abel*, and unto his Offering; but unto *Cain*, and his Offering, he had no respect: And *Cain* was very wroth, and his Countenance fell; and the Lord said unto *Cain*, *Why art thou wroth? If thou dost well, shalt thou not be accepted? and if not, Sin lieth at thy Door, and unto thee shall be his desire, and thou shalt rule over him*; [that is, unto thee, *Cain*, shall be the Desire of my Kingdom of Love and Divine Light; but if thou wilt not hearken unto its Counsel, and be obedient to my Commandments, then thou shalt rule over him; that is, over the Divine Power, as it came to pass; for *Cain* talked with *Abel*; that is, the Wrath contended with the Love and Divine Power: and it came to pass, when they were in the Field, [that is, where the wild, harsh Nature

Nature does predominate,] that Cain rose up against Abel his Brother, and slew him. Here the Wrath prevail'd over the Divine Innocent Principle, and destroy'd it, as it does at this day ; for those two Brothers did rightly and truly signifie the two grand Principles, and the two Seeds, that of the Woman, and that of the Serpent. And the Lord said unto Cain, *Where is thy Brother ?* And he said, *I know not ; Am I my Brother's Keeper ?* Here Cain, viz. the Property of Wrath, denied the Murthier, and pretended he had done him no Evil, or knew nothing of him ; But the Lord answer'd, and said, *What hast thou done ? The Voice of thy Brother's Blood crieth unto me from the ground ;* and therefore the Lord cursed Cain, and tells him, he shall be a *Fugitive and a Vagabond*. Then Cain bowed himself, and said unto the Lord, *My Punishment is greater than I can bear : Behold, thou hast driven me out this day from the face of the Earth, and from thy face shall I be hid ; and it shall come to pass, that every one that findeth me, shall slay me :* This Confession and Submission did so pacifie the kindled Wrath, that the Lord said, *Therefore whosoever slayeth Cain, Vengeance shall be taken on him seven-fold ;* and the Lord set a Mark on Cain, lest any finding him, should slay him. This Mark was the Light of the Lord, that enlightens every Man that cometh into the World, and which does more or less mollifie and withstand the fierce wrathful Powers in Mankind ; for if this were not, the Wrath of Cain would grow so powerful, that the Children of Abel would not have any being in this World. Then Cain went out from the Presence of the Lord, and dwelt in the Land of Nod, on the East-side of Eden ; that is, he went into the outward Principle of this World, and dwelt in the Land of Vanity, at a distance from the Divine Principle : which is intimated by Eden, in which Cain did not live, but on one side of it, viz. in the operation of both the good and evil Nature, which most Men of this World do live in. And it is also said, *That he built a City :* that is, he became strong and powerful in the Property of this World : and therefore Cain was an Oppressor, and

and one that did domineer, and Lord it over his Brethren, and slay the divine Principle of God's Love; and hence all *Violences, Contentions, Killing, and Works of Darknes*; for *Cain* does truly signifie the Fountain of God's Wrath, and the original Properties of the Father's Nature; and *Abel* does represent the eternal Principle of God's Love in the Son's Property: *Cain* intimates the *Fire*; and *Abel* the *Light*: if the meek Spirit of *Abel* were not overcome, and murthred by the fierce Wrath of *Cain*, there would be Peace on Earth as in Heaven; and as when *Cain* arose, and contended with, and slew *Abel*, he made no resistance, this was a true manifestation that the fierce Wrath had got the Victory; but *Abel's* Blood cried unto the Lord. The very same is to be understood in all kind of Oppression, both to Man and Beasts; they all by a sweet sympathetical operation call for Vengeance; for God is no respecter of Persons or Things; but whensoever any Creature is oppressed, the same doth from the awaken'd Wrath, curse the Oppressor, and send up Cries and terrible Complaints to Heaven; which moves the principle of God's Wrath, whence so many Judgments fall upon the People; nor is it possible it should be otherwise, as long as the Spirit of *Cain* predominates in their Hearts, tearing and destroying the Peace and Well-being of one another, and of all the inferiour Creatures, far worse than the wild Savages of the Desert; for when their Bellies are full, they do rest satisfied until they are hungry again; but Men are become such *Belly-gods*, and *Slaves* to their Lusts and Passions, that they are never satisfied, either full or fasting; but always contriving Mischief, and how they may betray not only those of their own kind, but also all other Creatures; insomuch that all the Elements mourn, and are filled with the Cries, Groans, and mournful Complaints of their miserable Inhabitants.

True Religion doth consist in this, as our Lord Jesus Christ taught both by Precept and Example, that Mankind do no Violence, but live in the Power and operation

operation of the Spirit of the humble, meek Spirit of *Abel*; for every violent Action and Oppression, let it be little or much, or offered unto whatsoever Creatures, does as naturally and spiritually awaken in them and without them the fierce Wrath of God and Nature, as the Blood of innocent *Abel* did cry, and awaken the Lord; whence *Cain's* Judgment proceeded. And withal, we are to remember, that the Offerings of such as live in the power and operation of the Spirit of *Cain*, are not accepted of the Lord, because they are tainted with the Spirit of Violence and Oppression; for every Principle is moved by a sympathetical operation; and therefore when Men live and act in the power of God's Love, and Light in Jesus Christ, the Offerings of such are most grateful, and powerfully attract the sweet Influences of God and Nature; but where the wrathful Principle reigns without the Love and Light of God, it is a meer Devil, and does attract *Venom* and *Poyson* out of every thing, to the encreasing and strengthening of its self.

The holy Ancients have in many other places of the Scriptures deciphered, and endeavoured to describe these two grand Fountains or Principles under the Allegory or Figure of *two Brothers*: But it is to be noted, that the younger always obtain'd the Blessing; as the case of *Jacob* and *Esau*, and *Isaac* and *Ishmael*, which doth contain many great Mystries; for *Ishmael* is the Son of the Bond-woman, where the Forms and Properties of Nature are at strife and contention; the same is said of *Esau*, that he was a rough man, and a Hunter; which Names in the *Radix* do signifie strong men in the Wrath and Principle of the wild Nature, into which most men are fallen; nor doth any Religion or Form of Godliness bring profit to the Soul, but that only that is avoid of violence; and therefore the Offerings of *Cain*, *Ishmael*, and *Esau*, and many others, were not accepted of by the Lord; for the fierce Wrath and violent Spirit did reign in them; and thence their Offerings proceeded, and so could not awaken or open any other Principle, but only what

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was like, and from the same Root and Centre. If this were well considered, so many persons would not content themselves in Religious Forms, and giving God long Prayers, whilst all this while their Hearts are full of *Envy, Back-biting, Contention, Oppression, Hurrying and Killing Men and Beasts*; most of them counting it their Right to domineer over the meek, humble Spirit of *Abel*; but the Blood of *Abel* doth cry unto the Lord for Vengeance; for this is the great Law of God in Nature, that there can be no Evil, Violence, or unjust Action done, be it either to the superiour or inferiour Creatures; but there must be retaliation made; for the *Groans of the Oppressed* have a natural Force, and powerful Inclination to open the Gate of God's Wrath, and draw down the Judgments of the Lord; because all things were made by one, therefore they have but one only Root and Foundation, and proceeding from that one Lord and Creator, they all live and move in him, and by his Power and Spirit, and are all sustain'd by his divine hand of Providence, which does not respect one, and neglect another; there being in him no variation, or shadow of Change or Passion, but equally distributes his Blessings to all his, according to the Nature of each one; having given every thing its well being in its self, and allotted thereto a certain number of days, and ordain'd Proper Food for every Creature; therefore whensoever Men shall violate these Laws of God in Nature, and work contrary unto them, by oppressing the Creatures, then the Wrath of the Creator is kindled; for every Creature, when it is in danger of being hurt, or pursued for its Life, does as naturally and powerfully cry to the Creator for help, in their own natural Language, as Men do: and tend and fly to that Fountain of Being and Protection; for their Lives are as sweet, and their Desires to continue it, are as strong as Man's.

17. Here'tis like I shall be complain'd of, and condemn'd by the wise Men of this World, who count it their right in Nature, as *Cain* did, to domineer and Lord it over all Creatures; who will say, *The Cre-*
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ator hath no respect or regard to the preservation or well-being of inferiour Animals, but only unto Men: and that his Will is, that Men should destroy, and live upon them, and use them as they please: Were they not made for that purpose? and if we should not destroy them, they would destroy us, &c. Thus they object: but the Truth tells every one, That there are no Creatures that will hurt, or be injurious unto Mankind, but only Dogs, Bears, Foxes, and other of the like Nature, who are Beasts of Prey, and fierce by kind, few or none of which are eaten: But this Allegation I shall more particularly consider in its proper place. Others, more materially will urge the Authority of the Holy Scriptures, to prove that killing, and eating of Flesh, was according to the Will of God; which is true in a certain Sense; but from the beginning it was not so: but only after Man had disobey'd the Lord his Maker, and broken his pure Law, and imbarked his corrupt Will and tainted Desires in the fierce Spirit of Oppression, and suffer'd the bestial savage Nature to predominate in him over the Divine Principle of God's Love and holy Light, as the Scripture doth testify, Gen. 6. *The Lord looked down from Heaven, and behold every imagination of Man's Heart was evil, altogether evil, and that continually: Also, the Lord said, The Earth is filled with violence, it repenteth me that I have made Man; and the Earth was corrupt before God, and filled with violence: for all flesh had corrupted his way upon the Earth, &c.* Here it appears, Man had with his Will and Desires entred into the violent Spirit, which had corrupted the Earth, and all things therein; whence the desire of killing, and eating of Flesh and Blood of Beasts did proceed; and for this reason, the Lord was so provok'd to Anger, that he said, *My Spirit shall not always strive with Man, for that he is Flesh: yet his days shall be an Hundred and Twenty.* Here the Lord shortened the Days of Mankind, as David saith in another place, *The Wicked shall not live out half his days.* If
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Man had not thus entred into the violent Spirit of wrath, the Lord had not destroy'd Mankind; but being thus incens'd, he commanded *Noah to build an Ark*, which signifies a place of Safety, Peace, and Mercy,) and to take the clean Beasts by *Sevens*, (which is a holy Number in Nature, comprehending all Mysteries;) but the unclean by *Pairs* or *Two's*, which is a Number of Contention, as being the first that separates from *Unity*. He was likewise requir'd to take all sorts of Food, both for himself and for the Beasts; but there was no mention made of *Flesh*; and all the Creatures, both clean, and unclean, that he took with him into the Ark, he deliver'd out again, after the Wrath of God was allwag'd; there was no Oppression, Violence, nor Killing in all that time; for if there had, then would the Wrath have been again awaken'd, and *Noah*, with the Creatures, would have been comprehended in the same Judgment with those without the Ark: for the Ark does truly signify the Heavenly Principle of God's eternal Love, in which he has establish'd his Covenant with Mankind; and all Men that safeguard their desires and wills in this Holy Ark, denying themselves, and abandoning all kinds of Violence, but taking with them all kinds of Food that do bear a *Simile* with this friendly Principle, shall be preserv'd from that deluge of Wickedness and Misery, wherein the rest of the World is overwhelm'd.

Now after this Deluge, the Lord did permit Man to eat *Flesh*; but not without distinction, nor with the Blood; for Man would not be obedient, nor keep himself within the Bounds and Limits of the holy Ark of God, but turned their Wills into the wild, bestial Nature, and so longed after the Essences and Qualities of the Beasts; whence arises the desire of killing, and devouring of *Flesh*. This the Lord did well know, and also his Prophets, *viz.* That if Man did not obey the Voice of Wisdom, and abstain from eating of the Fruit that grows in the midst of the Garden, *viz.* in his Heart, which is the wrathful violent

violent Spirit of Oppression, he should die; which Spirit should not have been manifested, nor have had any Government in Man. As for the Tree that grows in the midst of the Garden, 'tis called the *Tree of Life*, but not without a great Mystery; for the Center of Life stands in the Wrath's Property, or fierce Fire, whence proceeds the Sensibility, and Knowing Part in Man; and therefore he was forbidden to eat thereof, that is, he should not have awaken'd it by his Imaginations and Desires, but have continu'd in Resignation and Self-denial, and then the Evil would not have been manifested in him, nor have overcome him; but as it came to pass, well might the Prophets call it, *The Tree of Death*: For when Man did eat of the Fruit thereof, he died unto the Divine Life, and lived in the Power of the fiery Spirit of wrath, which has corrupted all Flesh, even the very Earth, and all things therein. 'Twas after this was come to pass, when Man had by his Longing and Lusts precipitated himself into the fierce Spirit, and wild Nature, that the Lord permitted him to kill, and eat the Flesh of the Beasts; but it must be understood, that this License or Permission of killing, or eating of Flesh, proceeded from the wrath of God in Nature; as the Scripture saith in another place; *Such as the People are, such is their God*: For the Lord appears to every one according to what Spirit and Property they live in, whether it be in his Love or his Anger. If they live in the Divine Principle of his eternal Love, then he appears to them in the same Principle, as a *loving Father*, and the *God of all Consolation*: And on the contrary, when Men introduce their Wills and Desires into the fierce wrath, then the Lord appears to them in the same Spirit, *dreadful and Terrible*: As the Scripture saith in another place, *Unto those that fear my Name, and obey my Commandments, I will be merciful and gracious; but to those that despise my Commandments, I will be an angry, jealous God, and a consuming Fire*: Or, as the Apostle saith, *To one a savour of Life unto Life, to the other of Death unto Death*. Thus all shall glorifie God either in his Love or Anger,

and remain Monuments of his Mercy, or Trophies of his Justice.

Thus it happened to the Men of old, whom the Lord permitted to kill their fellow-Creatures, and eat their Flesh; their Cruelties and Oppressions soon awaken'd the Wrath of the Lord, even as the Blood of innocent *Abel* did; therefore the Lord said, *He would go down and see if it were so*: Which Expression of God's coming down, does intimate the kindling and awakening of his Wrath in the external Element, as it came to pass in the ensuing Deluge, when the Element of Water was enraged; from this very Property of the awaken'd Wrath, did the permission proceed for *killing and eating of Flesh*; as also all the Commands for *Fighting*, and the like; for if the Lord's People in former Ages had continu'd their Obedience, and lived in his fear, there had never been any cause or foundation for Wars nor Oppression; for, as our Saviour saith, *The Tempter cometh, but findeth nothing in me*; that is, he findeth no Wrath nor Violence awaken'd in him, and therefore he could have no ground to Work on, nor matter to entertain him, or that would suit his Principle. The like is to be understood of all Men that do live in the Power of God's Love and Light; for whensoever the Lord suffers any to fight, or engage in War with his People, the original cause thereof hath been *Sin*, in that they have forsaken the ways of Truth and Righteousness, and entred into Oppression, Pride, and Cruelty, which awaken the evil Principle, and cry for vengeance, and strengthen the common Enemy of Mankind, and then the Lord suffers Wrath to take place. Now whereas Men say, *It is lawful in the sight of God to fight, kill, and destroy one another, and oppress, and kill all other Creatures*; 'tis true, if it be understood as it ought to be, *viz.* in the sight of the Principle of his Wrath, as he is a consuming Fire, and a jealous God; but not as he is a God of everlasting Love and Mercy in Jesus Christ; for in that respect all Fighting and other Violences are as contrary to him, as Light is to Darknes. Therefore in the *Revelations*, to the Souls that were under the Altar, crying to God to
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avenge their Cause, being slain for the Testimony of Jesus, it is answer'd, *Rest for a season*, which was as much as to say, Be still, do not awaken the Powers of Wrath; for no man can call for Vengeance, but from the Power of that Principle; and therefore *White Garments* were given unto them; that is, they were more replenish'd with the blessed Power and Vertue of the Love of God in Jesus Christ.

Some may say, *If we should not fight, and be ready to withstand our Enemies, and neighbouring Nations, we should quickly be brought into subjection* This is very true, if Men should leave off fighting, and yet live such wicked, ungodly Lives as they do; but if any Nation would repent of the Evil of their Ways, and enter with one mind into Unity, and live in the power and operation of the *Love of God*, &c. they then should have no occasion to fear or dread any outward Enemies, having so perfectly subdu'd those within, they should rest secure. This the Children of *Israel* did often witness, when they did fear the Lord, and refrain from *Idols*; that is, when they did not set their Hearts and Affections upon the Creatures, nor live in *Wantonness*, &c. Then their Enemies were bowed before them, and the very sight or appearance of Ten would make a Thousand fly; but when they did forsake the Fear of the Lord, and turned the use of natural things into wantonness, they awaken'd the Wrath; by which their Enemies got many Advantages over them, and overcame them, and carried them away captive; The very same is now-a-days amongst us; this being a certain Truth, that will stand for ever against all gain-sayers, and evil Men, viz. *That all Oppression, Violence, and Killing doth proceed from the seed of the Serpent, the Betrayer*; which I wish all our Hero's, and Fighters, and great Martial Men would well consider, and turn the Eye of their Understandings inward, and search themselves, then they would certainly find, that it is the fierce, *Cain like Spirit* which reigns in them, and excites them to commit such Outrages. When the Soldiers

asked the Lord Christ, *What they should do to be saved*; he said unto them, *Be contented with your Pay, and do violence to no Man*: Which is to say, They should be Soldiers no longer; for all Soldiers do live in the Spirit of Violence, and must kill and destroy whenever their Commanders please. So likewise Christ says to Peter, (than whom certainly never man drew Sword in a better Quarrel,) *Put up thy Sword, those that use the Sword, shall perish by the Sword; my Kingdom is not of this World*; that is, My Kingdom consists in *Love, Mercy, Meekness, Friendliness, Peace, and good Will unto all Men*.

18. It is farther to be consider'd, that the *eating of Flesh* was not permitted till after the overflowing of God's Wrath had got the dominion in Man's heart, and God had tried and proved them, and saw that they were stiff-necked, and would not be obedient unto his Commands, nor enter into the holy, divine Principle of Love and Peace, but would live in the Power of the lordly, poysonous Nature, and continually lusted after Oppression, and the Ways of *Egypt*; and for this cause the Lord suffer'd them to be carried away into the Land of *Nod* and *Egypt*, which is a Land of Vanity, Oppression, and Cruelty, and they suffer'd the fierce Wrath to domineer over them; but in process of time they cried unto the Lord, and he had regard unto them, and raised up *Moses*, and inspired him with divine and humane Wisdom, and made him their Guide; for *Moses* doth signifie *The Strength and Power of God*, in his meek, friendly Light and Love; or, *A Cleanser and Purger of the People from Iniquity*. This great Prophet, by the mighty power of the Lord, wrought many wonderful Miracles amongst the *Egyptians*, which made the Wrath to bow, or give way, and by a strong hand caus'd his People to pass through the Red Sea; that is, through the fierce Wrath and fiery Judgment of the Lord, untouch'd, and unhurt, whilst the same Sea of Wrath did swallow up and comprehend the *Egyptians*, the *Men of Sin and Vanity*, with their *Horses and Chariots*

Chariots; that is, with all their strength and deeds. Then the Lord caused his People to travel *forty years in the Wilderness*, which signifies the wild Nature, which they were not to stay in; Likewise, these *forty years* are an holy, mystical Number, viz. the *Number of Regeneration*, during which time the Lord works many Marvels, and delivers the true *Israelite* from inward and outward Enemies.

Yet still they provoked the Lord their God to wrath, by lusting after the *Flesh-plots of Egypt*; that is, the Oppression, and the Cruelty; for the Lord did not permit them in all their March towards *Canaan*, to kill their Flocks or Herds, nor to eat any Flesh in those Forty years travel; for they were not to stay or continue in the wild, bestial Nature, but to pass through, and by degrees leave it behind them, and to deny themselves all those Oppressions, Vanities, worldly Lusts and Passions, which the Men of *Egypt* are subject unto: that thereby they might be cleansed, purify'd, and fitted to enter into the Holy Land: For the chief Enemies the Children of *Israel* met with, were their inward Lusts, Passions and bestial Spirits, which did mightily strive in them, to get the Victory over the Divine Principle of God's Love, and this was the main Cause of their many Lets, Stops, and Hindernaces, and the Occasion that so many Thousands did fall in the way, and never entred into the Holy Land, of which the Lord told them, *That it was a Land that flowed with Milk and Honey*, not with Oppression, Cruelty, Killing, and Blood, but with Milk and Honey, the Emblems of *Innocency* and *Sweetness*, and beautify'd with many excellent Virtues, for the maintenance of the Life and Health of Man: but because they looked back, and longed after the *Egyptian Vanities*, they did fall, and could not enter into the *Land of Peace*. As in like case, the Scripture saith of *David*, *That he being a Man of Violence and Blood, as having been bred up in Wars and Fighting: therefore the Lord would not admit him to build the Temple*: Which outward Temple

was a true Figure of the inward, divine Temple; for *David* had awaken'd the wrathful Powers of Nature within and without himself; and consequently was not so fit for Temple-work, wherein there must not be heard any noise of Axes or Hammers, much less the clashing of Swords, and ratling, of Spears; these are the Musick of *Babel's-Builders*.

But perhaps some will say, *Though it cannot be proved that the Children of God did eat any Flesh in their Travel towards the Holy Land; yet long before that, the two Angels that were going towards Sodom, to destroy it, did eat Flesh,*

I Answer: This is so far from being an Objection, that rightly understood, it confirms and illustrates all that I have been saying; for, *first*, 'tis plain, these Words are not to be understood literally; for Angels are incorporeal; therefore Flesh must needs be too crude and gross a Food for such intellectual Essences, void of Matter; and therefore some more hidden meaning and signification is to be understood; and indeed there lies couch'd a very great Mystery in this Passage. The *Sodomites* had by their crying Sins awaken'd the fierce, wrathful Principle in Nature, even in the outward Elements, which did kindle the Indignation of the Lord, and draw down the Judgment. Now out of this strong Power of the kindled wrath these, two Angels did proceed, which had in them the power of the same Principle, *viz.* the inward and outward *Wrath*; and therefore it was no marvel that *Abraham* should kill and shed Blood at their approach, whose travelling towards *Sodom*, and staying here by the way, does denote the gradual kindling of the fierce *Wrath*; and their eating Flesh under a *Tree*, or *Oak*, does signify the harsh wild, Nature; for they entred not into *Abraham's Tent*, (that is, into the divine Principle,) but hasted towards *Sodom*, that was in the kindled *Wrath* of Nature. Moreover, there were *Three Angels* appear'd unto *Abraham*; but there went but *Two* towards *Sodom*. Now I have told you, that the Number *Two* is

a *Number of Division*, and intimates the strife between the Properties of Nature; but as touching the Third Angel, the Scripture is silent; for *Three* is an *holy Number*, and signifies the heavenly Seed, in which the Lord had establish'd his Covenant of Grace and Mercy with Mankind. It was therefore this holy Number that brought the glad Tidings unto *Abraham* and his Wife, that she should bear a Son in her old age; which is as much as to say, That the divine Principle, viz. *The Love and Light* should abide, and manifest it self in *Abraham's Line*, for the Word [*Abraham*] does signifie, *The original Properties and Strength of God in the Fire*; and his Wife, the *Love* or *Meekness*, from which Principle should be generated a Son of true Light: For *Isaac* does intimate the divine Principle, or Son of God, who in the fulness of time was manifested in the humane Nature. This holy Number *Three*, or good Angel, continu'd with *Abraham*; that is, the divine Principle, and holy Power staid, and made intercession for the *Sodomites*; for so we find *Abraham* immediately intreating and petitioning the Lord to save the Cities of the Plain, for the sake of such Righteous as might be therein; but the *Two* fiery Angels hasted towards *Sodom*; for the original Fire is fierce and quick in its motion; and when any People have by their *Transgressions* kindled the Wrath of God, then there does arise an Instrument out of the same Principle, which does destroy and punish that People, as is manifested in this outward World, which is but a Figure of the inward; for when a Prince and his People have by their Sins stirred up the Lord's indignation against them, then a neighbouring Prince or Nation is excited to be their Scourge and Punisher, though oftentimes the latter is as great an Evil-doer as the former; for every Principle and Property both in the divine and humane Nature, does always raise up Instruments from it self to perform its own work; for look what Property or Principle is most predominant in either a particular Person or Nation, good or evil, just or unjust,

such an Angel they have given them, or is attracted by *Simile*: If the fierce *Wrath* bear sway, then the evil Angel obtaineth the Government of that Person or People, which does inwardly stir up Enmity in the hearts of Men one against another; whence does arise all kinds of Oppression and Violence both of Man and Beasts. Besides, it is to be understood that the Angels, both good and evil, are prompt, and always desirous to obey and attend all such as live in the power of their respective Principle, as the Scripture takes notice, *That the evil Angel was ready, and offered his service to be a Lying Spirit in the Mouth of Ahab's Prophets*; for the evil deeds and perverseness of Mankind to each other, and their oppressing the rest of God's Creatures, does as naturally awaken the fierce dark Powers, and attract them, as the Load-stone doth Iron, whence doth proceed the Judgments, and so many Calamities.

For no Extreams can continue long without alteration, as we see, if any perticular Person give himself to Vanity, and commits Evil with desire and greediness, such an one cannot continue long without bringing destruction to Body and Soul: For when any Property of Nature is so violently awakened, it powerfully draws to it self all things that are capable, or have a *Simile* with it, *viz.* the evil Angels, and also the Venom out of all things, and so grows a devouring hungry Fire, that is never satisfied till it hath consumed all the sweet Oyl and Radical Moisture, and then the Body droops, and languishes, and dies.

On the contrary, *Virtue* and the *Fear of the Lord*, do with a powerful hand not only withstand and resist the baneful Influences of bad Angels, and all other evil things; but does also attract the Virtue out of all things to the increasing and strengthening its own Principle, and innumerable good Angels are ready at all times to assist and defend the sober and upright in Heart; as the Scripture saith, *He hath made his Angels ministering Spirits, to administer to those that serve the Lord, and are in necessity.* In another place, the Lord saith.

saith, *Is there any Evil in the City, (that is, in Man) and am not I the Lord in the midst of it?* As much as to say, I am in and through all, and govern all things in my Love, or in mine Anger; and Man being his Image, doth in his measure the same: But the Evil should not have been rwalkened, or manifested in Man; therefore he was in the beginning forbidden it; but after he had eaten this Fruit, the Lord said, *The Man is become as one of us, knowing Good and Evil.* Then the Gates of Paradise were shut against him; and it is said, *The Lord drove him out of the Garden into the Earth;* that is, into the wild Nature, to labour and dress it; and the Lord set two Cherubims on the East-side of the Garden, with flaming Swords, that did turn every way to keep the Tree of Life, lest Man should touch it, and live for ever. The East here does signifie in the Radix, the open Gate, or Eye that sees into the great Mysteries, and working Powers of the Creator. The Tree of Life does intimate the creating Power of God, and the original Forms in Nature, viz. the three grand Properties Salt, Sulphur, and Mercury; from whence all the variety of Complexions, Forms, and Qualities do arise; the Cherubims, and Flaming Sword that defends this Tree of Life, do signifie the original Fire, and strong Forms of Nature, in which the Lord calls himself *an angry, jealous God, and a consuming Fire.* The Cherubims are the strong, fiery Angels, and great Powers of God in the working and government of all the Kingdoms of Nature; which mighty Operations, and mystick creating Powers Man was not fit to know, after he had awaken'd the Wrath, and came to know *Good and Evil;* for if Man should once have touch'd this Tree of Life, then would he have been capable to have wrought Wonders in the dark, strong, fiery, original Property, viz. the dark Magick, and changing of one Form into another; and the creating Power of God would have been known unto Man, who then would have liv'd for ever in the hellish Qualities.

It may be noted, That the Lord said nothing in
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the beginning to *Adam* of the *Tree of Life*; but only of the *Tree of the Knowledge of Good and Evil*; the Fruit of this latter *Tree* only he should not have eaten; for *Eating* signifies to nourish and strengthen, which *Adam* should not have suffer'd his Will and Desires to have longed after; for if the fiery wrathful Principal had not been awaken'd in *Adam*, then the Lord would not have drove him out of the Garden, that is, out of the Government of the divine Principle, neither would there have been any danger of his touching of the *Tree of Life*, that is, of the original, creating, strong Powers of the Lord; for if he had continu'd in the Government and Operations of God's eternal Principle of Love and Light, then he would have been satisfied with the Fruit of Paradise, whose Originals sprung and proceeded from the *Filial Property*; and therefore the illuminate Prophet *Moses* saith, *God placed Adam in a Garden*; which does intimate a separated place of Pleasure, where all sorts of innocent *Herbs, Fruits, Grains, and fragrant Flowers* do thrust and give forth their delicate Beauties, ravishing Odours, and excellent Virtues in silence; there being no grutching, envying, or contention amongst them, because of their different Scents, Colours, or Properties; but all stand still, and suffer the divine hand to do with them as he pleaseth. Not but that in the most fragrant Flower, and best of Herbs and Fruits, there is the strong, poysonous Root, viz. *Tree of Life*; for the *Radix* of every Creature stands in Poyson: And therefore in what Creature soever these original, fiery Properties are predominant, all such Creatures are of a greedy, ravenous, fiery Nature: If it be an *Herb*, it is poysonous, rank, and fulsome; as on the contrary, all Things and Creatures, in which the *divine Principle* does predominate, the poysonous, wrathful *Tree of Life* lies hid and unmanifested; as in a curious Flower, which is of various Colours, and sends forth a most fragrant Scent; here is no Poyson, Wrath, nor evil Quality manifest, but as a Man may say, a *Paradisical* and

and most pleasant Virtue, the original Qualities are occult, because the good Properties predominate: But yet there would be no Vertue, if there were no Vice; for these original Forms are the cause of all Motion, whence the *Life* and *Light* doth take Birth; but if this original Fire do predominate in any thing, be it what it will, it presently becomes fierce and poysonous: Therefore when *Adam* did eat of the Fruit of the Tree that grows in the midst of his *Paradisical Garden*, that is, in the very centre of his *Life*; which *central Fire* he was forbidden to awaken and feed on, he was forthwith turned out of the Garden of Pleasure; which if he had not done, then the blessed, fragrant, divine Fruit would have predominated, and the evil Nature would not have been manifested, and he had still continued in Paradise, from whence he was now necessarily expelled; for when the original Fire and strong Power was manifest in the Centre of Man's Life, he would have proceeded farther, *viz.* into the very Centre of Nature, and become a Former and Figurer in the fierce Wrath, and then there had been no hope of his Restauration; therefore the Lord drove him out of *Paradise*, and from the *Tree of Life*, into the humane Nature, whose operation is in Good and Evil; by which Means the God of Wisdom, Peace and Mercy, has through the *Feminine Tincture*, in the fulness of time, restor'd again whatsoever *Adam* lost, as to the Soul: For the eternal Son of Love saith, *That he came to seek and to save that which was lost, and proclaimed Peace and Good Will unto all Men*; that is, he invited them to come unto him, and he would refresh, and ease them of their Burthen; for he saith, *My yoke is easie, and my Burthen light, and you shall find rest to your Souls*. And if this Voice of Wisdom were hearkn'd unto, Men would no longer live in the wild Nature, and bestial Qualities, nor oppress God's Creation, the Groanings thereof would no longer be heard, nor would those that are travelling to the Land of Promise, any more look back, and hanker after the Flesh-pots of *Egypt*, but would content

tent themselves with the innocent food of *Paradise*: nor would they murmur like the *Israelites* in the Wilderness, *Give us Flesh, or else we die*: that is, if they did not feed upon the Fruit of the forbidden Tree, and bestial savage Nature, and follow the Superfluities of the *Egyptians*, the Wrathful, Fiery, Bestial Life should die in them, which they were very unwilling to part with: therefore the Lord heard them in his Wrath (for they had awaken'd it) and in the same Principle he gave them Flesh, which darken'd the Divine Principle in them, and gave advantages to the Wrath, that it got the victory over them: therefore many Thousands of them were thereby destroy'd in the Wilderness: that is, in the wild, bestial Nature, and entred not into the Holy Land: for *Bears, Lions*, and the like Beasts of Prey, are not admitted to enter there: *Without are Dogs*, saith the *Apostle*. All that enter the *New Jerusalem*, must leave behind them *Pharaoh* and all his Troops in the *Red Sea*, and travel through all the degrees of the wild bestial Nature, and return unto every Form and Constellation, all such Inclinations, and evil Dispositions as Men have receiv'd from them, *viz.* Unto the first Form, and Constellation, called *Saturn*, you must leave Covetousness, Envy, Suspicion, and all Dark Evil Thoughts and Jealousies. Unto the second Form, called *Jupiter*, you must leave all worshipping of Idols, false Forms of Religion, envious, peevish Inclinations, and Persecutions, which are Devilish Dispositions that do possess many: from whence do proceed great Troubles and Disorders. When you come to the third Form, called *Mars*, you must with him leave all Wrath, Passion, Cruelty, and Violence. With the fourth Form, called the *Sun*, you must leave all Pride, High-mindedness, and Self-conceit, all Inclinations tending to Ambition and Vain-glory. But at the fifth Form, called *Venus*, you must abandon all Desires after unlawful Beds, all Wanton Discourses, and Enticements to fleshly Lusts. When you arrive at the sixth Form, called *Mercury*, put away all idle Jestings, much Talking, Lying, Dissembling,

sembling, and carrying two Faces, so as to appear good with the Good, and bad with the Bad. And at the seventh Form, called, *The Moon*, you must leave all unconstant Humors, and fickle Fancies, as also, Gluttony, and sottish, swinish Living, as to Superfluities either of eating or drinking.

All these bad Dispositions and Inclinations, the Children of God, and of the divine Principle, must deny themselves, and leave them behind in the Wilderness; for they do belong unto the wild, bestial Nature, and thither ought to return; and none that live under their Powers, can enter into the Holy Land.

19. It may be farther objected, *If Flesh had not been in some degree profitable unto the Children of Israel, and if Killing were not lawful, why did the Lord command Beasts to be killed for Sacrifices?* I answer; The killing of Beasts for Sacrifice, is a great Figure or Mystery, which shews the depraved state of Man, and how he is fallen from his primitive Integrity and Innocency; for it signifies, that Man by his Evils and Transgressions, had so mightily awaken'd the Wrath, and fierce, fiery Power of God, that it would not be satiated; or appeased, except there were Violence used, and Blood spilt; for all Sacrifices were made to atone and satisfy the enkindled Wrath, which after the Gate of Violence was once open'd, nothing but Blood could allay; for Man having awaken'd it by Sin, nothing in the *Vegetable Kingdom*, no *Herbs*, *Fruits*, *Grains*, or *Seeds*, would answer the ravenous Appetite thereof; and therefore it requir'd *Blood*, which is the highest Life in the humane Nature, and cannot be procured but by Violence, and has the nearest Affinity to the Wrath of any thing in the whole Creation; whence it is said, *Blood requires Blood*: And this may be illustrated in every particular Man, when he does suffer the fierce Wrath and Fire to burn in him, he becomes like a raging *Bedlam*; nothing can calm or satisfy him, except he doth some Mischief, kill and oppress; for in such a Fit
Blood

Blood and Revenge is sweet unto him, and as soon as he has glutted himself with Blood, that wrathful Property is satisfied: And as it is thus in the *little World*, the same is to be understood by way of *Analogy*, in the *great*. For this cause the Lord declared, *That whoever did kill a Man, his Blood he would require at his Hands*: The Reason and Equity of which Law comprehends all Creatures; and therefore it is said, *That Beast that shall shed Blood, or kill any other Beast, should be slain*. So that 'tis without doubt the original cause of killing of Beasts, and offering them in Sacrifice, was to see whether it would have satisfied that fierce, poysonous Wrath, which Man had so terribly awaken'd by his Violence, and corrupting the whole, whence the Deluge proceeded.

But after the Flood, which had so swept away all Mankind, except eight Persons, to prevent the like dreadful Judgment for the future, Sacrifices, and the Blood of Beasts was used to assuage the Wrath, and to make atonement for the Sins of Men; because the Blood of Beasts has both the nearest affinity to the original Properties of Man's Life, and also to the awaken'd Wrath, as well within, as without him; for Men cannot kindle the Wrath within themselves, but they must do it without them also. But still, the Scripture saith, *That the Blood of Bulls*, and the like, would not satisfy the Justice, and awaken'd Wrath of God, nor make a perfect Atonement for the Sins of Mankind; and therefore, besides their daily Sacrifices, the High Priest was once every Year to go into the second Tabernacle, but not without Blood, which he offer'd for himself, and for the People: Also it is said, that the way into the *Holiest Tabernacle* of all, was not made manifest whilst the first Tabernacle was yet standing; whence it appears, that all the Sacrifices, and other Circumstances of Worship in the time of the Law, did proceed from the Wrath, especially Sacrifices and Killing, which cannot flow from the divine Principle; for that holy Principle

Principle of Love and Light was not manifest whilst the first Tabernacle did stand; that is, so long as the first Principle of God's fierce Wrath did predominate: But all Sacrifices, Violences, and Killing do cease in all those whom the Lord doth appear to in the power of his Son Jesus Christ; but so long as Men are captivated in the first Tabernacle of Wrath, the Holiest of all is not manifest; that is, the holy and good Love of God in his Son, is not known or manifested in them; and therefore it is said, *Sacrifices and Offerings for sin thou didst refuse*; that is, the divine Principle had no pleasure in Violence, in the Blood of Beasts, and Groanings of the Creation; but then steps in the *Holy Principle of Love*, and saith, *Lo, I come to do thy Will, O God!* That is, to destroy the Works of the Devil, and establish everlasting Righteousness; and he taketh away the first, (that is, the kindled Wrath, Violence, and Oppression,) and establisheth the second; that is, his eternal Light and Love in Jesus Christ, in whom alone he is well pleased, which brings glad Tidings unto all Mankind, and to the whole Creation, especially if Men become the Sons of God; for then all the inferiour Creatures would be deliver'd into glorious Liberty.

It does appear by what the Apostle saith, That all *Sacrifices, Killing, and Blood of Beasts*, could not sufficiently appease *God's Wrath*, nor reconcile Man unto God, otherwise than as if one Man kill another; the Blood of him that is slain doth call for *Vengeance on the Slayer*; but all this while, the Principle of God's fierce Wrath is by their violence and oppression increased and strengthen'd; even so it was in all *Sacrifices*; Men by their Violences had corrupted the Earth, and awaken'd God's Wrath, which called for Vengeance, even as the Blood of a particular Man doth on a Beast; for all kind of Violence, be it either little or much, doth call for vengeance and retaliation, if not confessed, repented of, and by the power of the divine Love of God forsaken; which holy Principle

ciple of God's eternal Love and Light in his Son, was not manifest unto them, (as the Apostle saith,) because the first Tabernacle or Principle of God's Wrath had, through their Cruelties and Evils, gotten the Ascendent over them; so that the divine Principle could not have its operation in them, so long as they continued in their sins, committing those Violences and Oppressions; for the first Tabernacle, or Wrath in Man, must be done away, before the second can take place; that is, before the holy Light of the Son of God can reign and rule in our hearts; for nothing can allay, overcome, or make the stren, fierce Wrath of the Father to bow, or satiate its fiery hunger in Mankind, but only the eternal Fountain of his meek Love in Christ; *from whom, (as the Scripture saith,) there does flow Rivers of living Waters*; which alone can allay the fiery Wrath, and reconcile Men to the God of Peace, and bring to nought the lofty, proud, violent Desires, and vain Thoughts and Inclinations in Man, and by its operation gives them an Eye of discerning, to distinguish of God's Love and Anger, in himself, and makes the fierce, harsh Fire of Wrath to burn more gentle; so that instead of its raging Fierceness, it becomes a meek and cherishing Fire; which is the pleasant motion in every Life, that tunes a Man up to an intellectual Harmony, causing all the Properties and Qualities to kiss and incorporate with each other; whence arises a most pleasant *Crisis*, or *Euphony* of Temper, Thoughts, and Operations. A *Similitude* thereof we have in a *Musical Instrument*, that is skilfully tuned, and plaid upon, where there are various Strings and Notes, whence proceed different Sounds; but all conspiring to make up most ravishing and delightful *Harmony*, the dull, melancholy, harsh, jarring Notes of *Saturn* and *Mars*, being made pleasant by the incorporating of the melodious Sounds of *Venus*, *Jupiter*, the *Sun*, and *Mercury*. Do not the Foundations of all Harmony, both in Men, and all other things, arise from the *Basis*, viz. from the first Principle or Tabernacle; for if there were no Fire, there

there would be no Light; so, if there were no *Bases*, there could be no *Trebbles*; or if there were, yet there could be no *Harmony*, if one were without the other. What Harmony do Men make to themselves or others, when the heavy, fierce Fires of *Saturn* and *Mars* do carry the upper dominion in them? But if the Gravity of *Jupiter*, and Sweetness of *Venus*, do interpose, then all is made delightfully pleasant. But as it is impossible for any Man to make good Harmony, that has never learn'd Musick, nor knows how to tune his Instrument; because one String will be several Notes too high, and others as many too flat or low, from which can proceed no Melody, but a rumbling, jarring Noise of Discords. So impossible it is that any Man should attain to the holy Harmony of God in the Kingdom of his Love and Light, or to live in the power of Unity, except he be born again, and hath learned himself; for the true knowledge of God in a Man's self, is absolutely necessary; for if a Man do not understand the Treasures and holy Virtues, the Vices and Evils he always carries about him in his own Vessel, how is he like to distinguish the Natures, Properties, and Operations of those things which he shall daily meet withal within him?

20. This degeneration of the humane Nature, is apparent from the Words of our Saviour Christ, who saw into the very Roots of their Hearts and Spirits, and yet made no scruple to call them *Foxes*, *Sons of Belial*, &c. For such inwardly they were; as appear'd by their Works: But it had not been so from the beginning; for if it had, Man would not have been cloath'd with such a compleat Angelical form and shape as he is; for when the Creator moved himself by the production of all things, each was cloathed with an external Body, suitable to its Spirit, and according to the degrees and nature of each Spirit, such form it attain'd; for each spiritual Substance had power to attract out of all things such corporeal Matter for a Covering or Body, as had a *Simile* with its own Nature, as appears most manifestly

manifestly by the *Shapes, Forms, Inclinations, and Dispositions of each Creature*. And as the internal Property and Disposition of each Creature did vary, so their outward Form and Shape did vary.

Thus, where the fierce Wrath did predominate, there sprung up *mild Beasts, and Birds of Prey*; but where the Qualities of Nature were more equally mix'd, there were form'd more benign and friendly Creatures; as Beasts and Birds humane, tame, and tractable, called by the wise Men, *clean Beasts and Birds*; and where the Spirit was more noble and great, so the Body and Form was accordingly. And as Man was in the Spirit, and primitive Properties and Qualities, greater, and more noble than any other of the Creatures visible; so the Lord gave him a proportionable Body above all the rest of the lower Creation; for we never read that any of the *Holy Angels* of the Lord appeared in any other than *Humane Form*: But when God has at any time permitted evil Angels to assume Shapes and Forms, they have always been hideous, monstrous, and frightful; as, *Dragons, Lions, Cats, Swine*, and the like; which may demonstrate what Principle and Kingdom they belong unto, and which would have been Man's Condition, had he not fallen into the humane Nature; which has not only been the chief Means to preserve Man's Angelical Form, but to raise him to a Supernatural Dignity, by the Lord Christ's assuming an humane Body, and making all them Sons and Coheirs that believe in him, and are incorporated with him: For, though Man, through Sin and Transgression, hath lost his Heavenly, Angelical Understanding and Wisdom, (which yet shall be again restored to all those that obey the Counsel of the holy Seed, and divine Light,) yet he did not bereave himself of his first Shape, or Angelical Form, because he fell into the Humane Nature, where every Body has the Seed in it self to produce its like *Species* in all respects.

But

But as to the Spirits and Souls of most Men, they have through the desire of *Vanity, Oppression, Violence, Killing both Men and Beasts, wanton Superfluity, Pride, Vain-glory, &c.* precipitated themselves into the divided Forms, and harsh, fierce Wrath of God, and into Bestiality, and the savage Nature; so that they have lost the humane Property, are grown hardhearted, cruel, and sordid, having no Compassion, Fellow-feeling, or Mercy; and all that do live and die in this savage, brutish state, shall in the *Resurrection*, when every Soul shall be re-invested with a new Body, attract such Matter out of all things, as their Spirits are capable of, and have a *Simile* with; and so appear in Forms hideous, frightful and loathsome, as their Natures require; for such Seed as Men do sow, such a Body may be expected; for so the illuminate Apostle speaks of the Resurrection, *God giveth to every Seed its own Body*; and therefore if Men sow hellish Seeds in their Lives, no wonder if they be cloathed with suitable shapes in the next Word.

But on the contrary, those that in their earthly Pilgrimage have retain'd Humanity, and introduc'd their Wills and Desires into the divine Principle of *eternal Light and Love*, and been guided by the counsel thereof, shall in that day arise in a more perfect, beautiful, and glorious humane Shape and Form, of whom Christ Jesus was the first; for after his *Resurrection* he appeared in the same *Shape, Form and Body* as he had before his Death.

21. Consider how unpleasing it would be to most People, to behold the dead Carcasses of Beasts cut into pieces, and mangled, and all over bloody? And how nauseous and frightful a thing it would be to think of putting those begored Gobbets into our Mouths, and feeding our selves thereon, did not continual Use and Custom make it familiar? And how difficult a Task would it be for many People (who do for the most part live under the power and operation of the tender, compassionate Principle of God's Love,) to kill the Beasts for their own Food, until a little Action of

that kind and custom hardens them therein? How quickly also will the dead Carcasses putrefie and stink, defiling the Elements, both, *Earth* and *Air*? How offensive are the Places where Flesh is killed and sold? How rude, cruel, fierce, and violent are most of those who are employed therein? In a word, there is nothing that is pleasant, or friendly in the whole business, nor any one Circumstance that is grateful to the innocent Principle in Man; nay, the Taste of most sorts of Flesh is strong, fulsome, and smells of the original Cruelty to all those that have for any time separated themselves from the eating thereof, or having communication with it. And indeed none are, or can be sensible how it is, nor be competent Judges of what is said here, but only such as have made Trial. Is there any comparison to be made between an *Herb-Market*, and a *Flesh-Market*? In one there is a thousand pieces of the dead Carcasses of various Creatures lie stinking, the Channells running with Blood, and all the Places full of Excrements, Ordure, Garbage, Grease, and Filthiness, sending forth dismal, poysonous Scents, enough to corrupt the very Air: In the other, you have delicate Fruits of most excellent Tastes, wholesome Medicinal Herbs, savoury Grains, and most beautiful, fragrant Flowers, whose various *Scents*, *Colours*, &c. make at once a Banquet to all the Senses, and nourish the purer Spirits, and refresh the very Souls of such who pass through them, and perfume all the *circumambient Air* with redolent Exhalations. This was the Place, and Food ordain'd for Mankind in the beginning: The Lord planted a Garden for him, replenish'd with all manner of ravishing Fruits and Herbs: There was no *Flesh-Markets* nor *Shambles* talk'd of in the primitive times; *But every green Herb, Fruit, and Seed shall be for food to Man*, saith the Creator. Which if it had been still observed, Man had not contracted so many Diseases in his Body, and cruel Vices in his Soul, by making his Throat an open Sepulchre, wherein to bury the dead Bodies of Beasts; nor should the

Noble

Noble Image of the Deity have been thus shamefully defiled with Brutalities.

*Creatures of Sea and Land we slay,
And in our Maws do bury;
And worse by half than Beasts of Trey,
Are at their Fun'rals merry.
How shall they but Bestial grow,
That thus to feed on Beasts are willing?
Or why should they a long Life know,
Who daily practise KILLING?*

22. There remains yet one Question, which I have been often ask'd, viz. *If all People should live on Fruits, Herbs, and the like, what should we do with the Beasts, and what would become of them? They would grow so numerous, that they would be prejudicial to Mankind, &c.* To all which I answer:

1. That these are rather Suppositions, than Arguments, meer Fancies, weak, and unconcluding, because unexperienced. There is (and pity it is, that there is but) little likelihood of the generality of Peoples forsaking this ill and harmful (but too long continu'd) devouring of Flesh; and consequently there is no great force in this Objection; yet still it may not be amiss to warn the Lovers of Virtue and Piety, to abstain, for the many Reasons aforesaid; but there are but a few, and the Multitude will still pursue, and ingulf themselves in their accusom'd Cruelties and Superfluities.

2. Should any Nation or great number of People, through the divine sight, and true Wisdom, scruple Violence, Oppression, Killing, and Eating the Flesh of their Fellow-Creatures of an inferiour Rank, the same Wisdom would teach them what to do with, and how to order the Beasts.

3. There are abundance of several sorts of these Creatures in the World that Men do not kill and eat; and yet there are no more of them than are useful; or not so many, as to occasion any such prejudice to Man-

kind, as this Objection supposes, but find room enough in their proper Elements, and the almighty Providence liberally sustains them. To instance in one most common and useful *Species*, viz. *Horses*; they are not any where that I know of, usually killed to be eaten; and yet I never heard of any Country in the World that complain'd of being over-stock'd with them. It may perhaps be alledged, *That the hard usage and tyranny which Men inflict upon them, do destroy great Numbers of them.* I confess this is too true; but yet if there were no such Exorbitances committed, there would not be too many, nor would their Troops be burthensome unto Mankind: For, are there not various sorts of Birds, many of them not fit to be eaten, and others, that for the most part escape the Stratagems and Snares of the Fowler, and yet we do not find too many of them; nor indeed shall you but very seldom find any of them dead, though they cannot hide their dead; since their Feathers would betray them: The *Raven*, as unfit for Food, because of its rapacious preying on dead Carcases, and the pretty *Robin-red-breast*, for its Innocency, are very seldom killed, and yet they do not become offensive to Men.

4. How many sorts of Beasts and Birds, both wild and tame, are there in other Countries, that are rarely killed by Men, and yet there is a natural consumption of them; nay, there are divers kinds, whom to kill or injure, is to this day accounted *ominous*, or *foreboding Mischief* to those that meddle with them; for which cause most People forbear to offer violence to them, unless by accident; and yet there are no more extant in the World, than of others, whom Men make it their Business, and Interest, and Diversion to destroy.

5. If People had not occasion for so many *Sheep* for their *Wool*, or *Cows* for their *Milk*; &c. they might as easily lessen the Numbers of them, as increase them; which every Husbandman might be sensible

sensible of, by keeping the Males from the Females, and not suffering them to generate too young; whereby such Beasts would be larger, stronger and more healthy; whereas now so many Cattel are industriously bred up in many places, that when a Scarcity happens of Grass, Hay, or Corn, multitudes of them perish; for Cattel being now become a grand Commodity, and (as it were) a Manufacture; Husbandmen for the most part living at *rack'd Rents*, are forced to raise as many of them as possibly they can, and to keep them on improper and unhealthy Pasturages, and to over-labour both themselves and their Beasts, merely to raise Rents for their idle, extravagant Landlords, who only aim to satisfy their Pride and Superfluity.

6. 'Tis certain, that God and Nature, (who do nothing in vain,) never created, or made more Creatures in any of the four Worlds or Elements, whether visible, or invisible, than the same would nourish and maintain; as in the Element of Water, if there were never any killed by Men, their Mother-Element, that brought them forth, would be sufficient to nurse them up, and maintain them. The like is to be said of the *Fowls of the Air*, and *Beasts of the Earth*; for do we not see, even in Desarts and Wildernesses, all Nature's Productions are liberally provided for, and fewer there of every *Species*, than in those we call *Civilized Regions*? So gross an Error 'tis to imagine, *That if Men should not kill them, the Earth would be overrun, and that there would be so many of them as would not be sustain'd, but that they would be injurious to Mankind*: For in truth nothing would or could hurt or injure Man, if he lived in Innocency, and did not first outrage them; for as Innocency hurts nothing, so nothing can hurt it.

23. Now it is farther to be consider'd, That if any Nation or People should leave off, or scruple killing Men, and the inferiour Creatures, and eating their Flesh and Blood, from a true understanding of

God's Law in Nature, and in obedience to the friendly and innocent Principle of God's Love and Light, then all Oppression, Violence, Controversies, and Killing would cease, and that excellent Saying of the Prophet would take place, *viz. That every Man would be taught of the Lord*: All outward Enquiries would have an end; then would not Men build outward Temples, in which they say, *They will worship God*; but in troth, they make the Seats of *War, Dissention, and Controversie*; but instead thereof, Men's Bodies would become living Temples, in which his holy Spirit would have the dominion; then the dolorous, frightful Noise of *Guns, Drums, Swords*, and the *Tumults of Armed Men* would not be heard in the Streets; no *Plotting and Contriving* the destruction of each other would be; neither would the Prince need to fear his own Warders; nor no wounding one another by Back-biting and slanderous Speeches; neither would the superiour World and Element be filled with the mournful Tones, and doleful Cries of the inferiour Inhabitants, nor with the wrathful, fierce *Species* of Man-slaughter, which doth render every Man unsafe, even from the *Prince*, to the *Peasant*; neither would there be any *vain Plays, Games*, nor *wanton, superfluous Treats*, to waste precious Time, and destroy God's good Creatures; then Man would not say, what should be done, and do it not; then the inward, savage, violent Beasts of Prey would be rooted out of Man's heart, and the violent, wrathful Spirit must lose its dominion, and lay down its wrathful Arms, and Weapons of War, and become subject to the divine Principle of God's eternal Love; neither would Men then count themselves at home in this World; but Strangers, and Guests, that must wander hence; then also all outward fighting, and slaying one the other for Money and Honour, would have no being; for having overcome the inward Enemies of their Members, they would rest secure; there being no Peace so excellent and commendable as
that

That which is made by good living, neither in the sight of God nor Man, *viz.* by the Sword of God's Spirit, not by the high, lofty, domineering, envious Spirit, who, by force doth endeavour to subject all unto it self, such a Peace cannot long continue unviolated, because it proceeds from the poysonous, serpentine Root, and it hath its motion and operation where the Forms of Nature are divided, and at Enmity with each other; also, here each Property doth with highest diligence endeavour to get the dominion; which sometimes one doth, and then by and by another; so that there is a continual strife and enmity for Superiority or Government; which is the foundation of all Controversies, Violence, Oppression, Fighting, and Killing, and why Men forget God, and despise the Dictates of the innocent Principle of his Love; which continu'd Violences and Oppressions do more and more kindle, and keep the fierce Wrath in motion, and by a sympathetical inclination draw on Man many sore Evils; for every Principle or Quality becomes either strong and powerful, or weak and impotent, according as Man shall joyn himself, or live in the power and operation of, whether it be in the evil or good; therefore it hath always come to pass, that those that have given themselves up, and immersed their Wills and Desires into the Principle of Wrath, have become strong and powerful therein, committing Intemperances, and outraging God's Law with greediness, but on the contrary, those that have separated themselves from Violence, Intemperance, and Uncleaness, and followed the Counsel of the Voice of Wisdom, they have become strong and powerful in the same Principle; whence hath flowed all kinds of Vertue. What could hurt Man, either externally or internally, or destroy his Peace and Well-being, if he lived in Innocency? The Creator hath not made any visible Prince greater, or ordain'd any to reign over him, but only the friendly Light and Love, which he hath dispossessed himself of,
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by stepping out of the Law of God in Nature, and so hath lost his dominion, both external and internal, and thereby hath subjected himself under the dominion of the poysonous, fierce Wrath, where Enmity, Strife, and Violence take their Birth.

But this is the happiness still of Mankind, that the God of eternal Peace hath, in his Mercy, given a portion of his friendly *Light and Love*, to every one to profit withal; and also Man's Will is free, if he do not suffer it to be depraved, and captivated under the dominion of the evil Nature; for this cause, the Scripture of Truth saith, *That the Lord hath set Life and Death before Man*; that is, in Man; as also, the *Right-hand Way*, and the *Left*, and bid him chuse: The *Right-hand Way* is the Principle of his eternal Love and Light in Jesus Christ; and the *Left*, is his fierce Wrath; and he that chuseth the good part, doth not only become a Friend of God's and himself, but also to the whole Creation, and becomes incorporated into that unspotted Body, and holy Fountain of Innocency, into which state all the inferiour Creatures, as well as Men, do travel with pain, and groan to be delivered, as the worthy Apostle *Paul* saith; *The whole Creation groans to be delivered into the glorious liberty of the Sons of God*; this is the Land that flows with Milk and Honey: Here is Peace, and Plenty of all things; for Unity and Innocency makes the *Kingdoms* of this World Emblems of *Paradise*: For Temperance, Cleanness and Separation from Violence, freeth the Body from great Labours and Travels, and the Mind from carking Cares, Suspicions, and Perturbations, attracting the benevolent Influences of the Celestials, and all the Host of Heaven and Earth blesteth him that lives in Innocency, because he oppresseth nor hurteth nothing: It is Violence, Oppression, and Superfluity which have broke the Unity between God and Man, and also between all other Creatures, and render'd Man the most unhappy of all

all others; his wrathful Mouth is so wide, and his Paunch so large, that the Spoil and Destruction of all the numerous Inhabitants of the Elements will not content him; he contends with all things, and therefore all contend with him; no place is free from his poisonous Rays, and unreconciled Controversies, therefore all curse him, and he doth the same by them: Every Creature feareth Man, because he hurts and destroys their Peace; and, in so doing, he doth the same by himself, for the Groaning of those Creatures that suffer Pain and Oppression will overtake him that doth it; but, on the contrary, those that have separated themselves from Violence, Oppression, and Superfluity, all things that are necessary for them, and for the support of Life, are near at hand, and may be easily procured, without hazarding the Health either of the Body or Mind, and without Oppression to any of God's Creatures; as the great number of *fragrant Herbs, Seeds, Grains, and Fruits*, which are endu'd with brave innocent Properties, and many excellent Virtues, beyond Expression; which being well prepared, and moderately eaten, do not only maintain Health and Strength, but they do beget their own Species, and innocent Properties, both in the Body and Mind, as I have before demonstrated: And whosoever shall make trial, and imitate now this innocent way of Living, shall not only make Peace with the whole Creation, but shall overcome his inward Lusts, and violent Passions, which are Man's deadly Enemies; and then he may rest secure under his own Vine, *viz.* under the Government of the Divine Principle of God's Eternal Love. Here all Contention ceaseth; no hideous Cries, nor mournful Groans are heard, neither of Man nor Beast; no Channels running with the Blood of slaughter'd Beasts; no stinking Shambles, nor bloody Butchers; no roaring of Canons, nor firing of Towns; no loathsome, stinking Prisons, nor Iron Grates, to keep Men from enjoying Wife, Children, and the pleasant Air, nor no crying for want of Food and Cloths; no Rioting;

nor wanton Inventions to destroy as much in one day, as a Thousand can get by their hard Labour and Travel; no swearing, nor stabbing Heaven with dreadful Execrations; no galloping Horses up Hills, without any Consideration or Fellow feeling of the Creatures Pains and Burthens; no deflouring of Virgins, and then expose both them and their own Seed to all the Miseries imaginable; nor no Letting Lands and Farms so dear, that the Farmer must be forc'd to oppress himself, Servants, and Cattle almost to Death, and all too little to pay his Rent; no Disobedience of the Inferiour, nor Oppression of the Superiour; but the first knows how to obey, and the last how to govern; neither is there any want, because there is no Superfluity nor Gluttony: No Noise nor Cries of wounded Men, no need of *Chirurgeons* to cut Bullets out of their Flesh, nor no cutting off Hands, broken Legs and Arms; no roaring nor crying out with the torturing Pains of the *Gout*; nor other painful Diseases, as *Leprons* and *Consumptive Distempers*, except through Age, and the Relicks of some Strains they got whilst they lived in intemperate Egypt; neither are their Children afflicted with such a great number of Diseases, but are as free from Distempers as Lambs, Calves, or the young ones of any of the Beasts, who are preserved sound and healthful, because they have not outraged God's Law in Nature, the breaking of which is the Foundation of most or all cruel Diseases that afflict Mankind; there being nothing that makes the difference between Man and Beasts, as to Health, but only Superfluity and Intemperance, both in Quality and Quantity. Man, in his first state, was made the soundest, healthiest, of the greatest Spirit, and the longest life'd; as witness the Antients in the first Ages of the World: But when Man enter'd with his Will into Violence, Oppression, and Cruelty, then the Lord said, *That Man had corrupted the Earth, and filled it with Violence*; that is, the Elements and Properties of the Humane Nature was corrupted, and become unequal in their Operation;
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every particular Quality did endeavour to get the upper hand: Here the Harmony was broken, and Discord took place; here was the Strife: Then the Lord shortned Man's Life, but not before he became intemperate, and did Violence, not only unto himself, but to all other Creatures; therefore they do groan to be deliver'd into that first state, and glorious Liberty, Man was created in; which if he had continu'd in Obedience, and lived under the Government of the innocent Principle of God's *Light* and *Love*, all the inferior Creatures would have enjoy'd all the Privileges and Liberty which were ordain'd for them, according to their Capacity. For this Cause, whensoever any of the inferior Creatures are oppressed, hurt, or killed, they do, by a natural Disposition and Inclination, cry unto the Fountain whence they proceeded, and groan for Deliverance; which will never be, until Men, with their Wills and Desires, enter into the innocent Principle of God's *Love*, and Holy *Light*, whence doth arise no Disposition of Hatred, Violence, or Oppression; it being as contrary to it, as *Light* is to *Darkness*: All Cruelty and Blood-shedding do proceed from another Fountain, as different in Nature and Operation, as the common consuming Fire doth differ from the *Light* thereof; which is of a most friendly, pleasant Quality, and benevolent Operation; but the Fire is fierce, and altogether the contrary; yet nevertheless, the harsh Fire is the cause of the *Light*; and if there were no Fire, there would be no *Light*: The *Fire* is the *Father*, and the *Light* is the *Son*; and they are Emblems of the *Father* and *Son*, or of the internal Fire and *Light*: The *Light* of this internal Fire is a most pleasant, chearing Quality of Life; but the Fire, in its own Nature, is a strong, harsh, sulphurous Property, a devouring, lofty, proud Spirit, who endeavours to consume all things, and the internal, dark Fire is its Root; and the Scripture saith, *Who can dwell with Everlasting Burnings?* God is a Consuming Fire to all that are not clothed with the *Son's* Wedding-Garment of

Light, Love, and Innocency; therefore the scrupling Violence and Oppression, both to Man and Beast, and denying our selves of other Vanities and Superfluities, is of great moment, and the only Path that leads Men to the Holy Land, preserving both the Body and Soul in health. For this cause, in the Beginning, the Lord put Man into a Garden, which doth truly signifie *Innocency*; and gave him a great number of *fragrant Herbs, Seeds, Fruits, and Grains*, which are all endu'd with an innocent Nature and Operation; but when he had precipitated his Will and Desires into the Principle of Wrath, then presently the Earth was filled with Violence, and the Element of his Body and Soul was corrupted; then Distemperatures took place in him, and his Life was shortned, but not before. Therefore the Eating of *Herbs, Seeds, Grains, and Fruits* is of far greater consequence than most imagine, and they may justly be esteemed *the Food of good Angels*, for their Innocency, excellent Virtues, Frangancies, and Odours; and therefore they were the Food ordain'd for Man, whilst he remain'd in his *Angelical State*; and if he had continued in *Innocency*, he would never have desired any other Food; but when by Desire he awaken'd the fierce Wrath, and lived under the Power and Government of its Nature, then he could not be satisfied without doing Violence, and Killing; for innocent *Herbs and Fruits* had no simile with that Nature that had gotten the upper Dominion in him; for every Property, as I have told you before, must have its own Food, or else it cannot subsist; then it was, and not before, that the Lord permitted Men to kill and eat the Flesh and Blood of Beasts; which would never have been, had Man continu'd in Innocency: And therefore great are the Benefits, and manifold Privileges, that now do accompany all those that have attain'd to that state of *Purity and Innocency* which our first Parents were cloathed with; their Minds being freed from Snares, and their Bodies from superfluous Labours, therefore can say;

We have no need of *Lawyers*; *Honesty, Justice, and*

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Prudence makes their Trade nothing worth ; and but a few *Physicians*, and none of them keep neither Coaches nor Chariots, they are not cloathed with *Gold*, *Silver*, nor *Plush-Coats*, our Temperance keeps them poor : The true Knowledg of God and Nature in our selves destroys the Trade of Divining for Money : Our Superiours are not proud nor ambitious, neither do they spend the choicest and richest of the Earth in Courtly Gluttony, Drunkenness and Superfluity ; nor the *Inferiours* be not bold, surly, inhumane and swinish ; nor are any of us delighted with slanderous Speeches, nor lend our Ears to hear Lies ; nor are we pleased with the evil Reports of others that do wound those who are not present, which do chiefly serve to advance Hatred and make Divisions ; neither do we nourish such evil Passions ; but take care, by the observing of our Duty (that is, by *doing unto others as we would be done unto*) to destroy those evil Beasts of Prey in the Bud : We pray for our Enemies, and praise them when they do well ; nor are we grieved when Prosperity attends them, nor rejoyce at the Evil which happeneth unto them : We are not subject to that detestable Spirit of Scoffing, Jearing and idle Jestling ; neither do we spend whole days and nights in Drunkenness, nor waste precious Time in wanton vain Discourses ; neither are we skilled in Horse Races, nor exhaust our Treasures by Gaming, and Night-Revelling : Our Streets are not troubl'd with the Cries and Complaints of the Blind, Lame, and Distressed ; nor are our Common Halls fill'd with the disharmonious noise of drunken Healths, and roaring Huzza's ; no fulsome Fumes of Tobacco, nor detestable Steams of Brothel-houses, to infect the chaste Air ; no Mistriffing, nor Revelling, turning Day into Night, and Night into Day ; no Merriment or Sporting at the Funeral of the Beasts ; neither do our Women spend most of their Time in lying a Bed, Idleness, nor in superfluous Inventions to gratifie their luxurious Palates, nor with playing and sporting themselves with negro nosed Dogs,

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who make these ravenous, unclean Savages their Day and Night-Companions, for which some have been put to Death by the Sentence of the Judge, by playing, kissing, and embracing of them, sitting in their Laps, which many of them will hardly afford their Husbands the like kindness; also sit at their Tables, feeding them with the choicest of Food and Dainties, whereas at the same time they will suffer those of their own kind to perish for Want; which Custom and Communication is inhumane, depraved, and most detestable: Neither do we accustom our selves to Lye, nor go to Drunken Clubs, to tell Stories of Dogs, Tobacco-boxes, Hunting, Riding for Wagers, Scoffing and Jearing each other, speaking lightly of their absent Acquaintance. We do not forget that Scripture that saith, *Let us lay aside all Maliciousness, Guile, Dissimulation, and Evil Speaking*: Neither do we celebrate any unnatural Marriages. Our young Men do hold it unlawful to marry Women past Child-bearing, or those that are deformed, diseased, or unfit for Generation, for the sake of Money, Honour, or any other base depraved Ends: Our Ways and Passages are not filled with Thieves and Vagabonds; we fear not those of our own kind: Our Sons are not disobedient, drunken, nor riotous; neither are our Daughters unchaste, nor idle, though their Parents be Rich (which are the Wellsprings of Evil, and Mistresses of Poverty;) neither do we surfeit our selves by Over-labour, nor put Nature on the Rack by violent Exercises, whence proceed sundry Diseases: Neither have we any occasion to be obliged to those we like not, neither do we make a boasting Shew of our Friendship: We do overcome Ingratitude by our continual Kindness and Well-doing: We fear no Enemies but those of our own House: We readily expose our Goods to those that are in want: Our Superiours hear all Complaints and Petitions readily; neither do we detain the Rights and Privileges of any: We count nothing so profitable, noble, and honourable, as that which we give and af-

list our Neighbours with : There comes no Harmony into our Ears, which is more welcome than the Prayers and good Wishes of our Neighbours and Friends : We count Riches and great Substance base and abject, if possessed privately, or spent superfluously on Men's Lusts and Passions ; but on the contrary, being well employed, and put to the End for which they were given, doth innoble them, and make them magnificent, and a Blessing : The Knowledge of God, and his holy Law, in Nature, doth invite us to do good : There is no better way nor means to imitate God, than to live soberly in peace, doing good to one another, and by allowing that Liberty to our Neighbours, and to God's Creation, as we would willingly enjoy : We come in nothing nearer the Nature of God, than to cease from Oppression, and to do good : We desire to live in Peace, and to have our Liberty ; and so do all other Creatures : We do not desire to be hurt, imprisoned, banished, stoned, or killed ; wherefore then should we deal so unmercifully with any of God's Creatures, especially with those of our own kind ? All Creatures shun and dread all such Evils : God made all things by his wonderful Power, and he doth by his Holy Word preserve all ; why then should we work contrary to him, seeing we cannot make one Hair either white or black ? Man is the only Prince and Governour in this World, and therefore he ought to take his Measures of Government from his Creator, whose Image he is, and not from the depraved Nature, which he, through Sin, is fallen into, where every Form and Property of Nature does, with highest diligence, endeavour to be Lord, and to domineer over each other ; which the Man of Vanity counts right, but it is a gross Errour. Man was made to live in Unity, and to have Dominion, and govern over all things : in the same Spirit of Unity, he that doth good, and lives in Peace, doth, by a magnetick Quality, draw Virtue out of all things : The fear of want, Sicknes, and even Death it self is made easie to us, by Mercy and Well-doing ; wherefore then should we fear any thing,

seeing we hurt nothing? He that lives according to God's Law, shall not die before the highest Number be accomplished; and then Death will be easie unto him, and his Change a Comfort.

We do count it an Indiscretion to condemn all that *do not walk just in our Path*, provided it be not an Evil against God, and his Law. Carking Cares perplex not our Minds, nor do Over-Labours tire our Bodies. We are honestly curious in the Enquiry of the Mysteries of Nature, for God doth will that Man should partake of his Secrets: Opinions nor Sensuality do not becloud our Understandings. We do not oblige our selves to follow *Authors*, a few Books do serve our turns: Our principal Book hath but *Three Leaves*, by which we always pray unto the Lord, that he would teach us which is the true Knowledge of God in our selves, and the three grand Principles of the Universal Nature, wherein is contained all Mysteries, both divine and humane. We trouble not our Heads, nor spend much good Time in Learning many Languages. We account, the more Paint the Glass-Windows have, the more it keeps out the Light. Neither do we account or esteem that to be Pleasure, wherein Voluptuousness is Captain, for such Pleasures do tickle the Senses only for a Moment, and then slip away, and leave behind them a disorder'd Body, and a perplexed Soul; the Memory of which calls for Repentance, and do ingender in the Mind Sottishness and Insolency, and a Forgetfulness of all Good; making the Body an House of Sorrow, and the Soul a Den of Thieves: Intemperance never goes alone, having many other Evils, and perverse Companions attending her; but, at her first appearance, doth court her Lovers with a curious, painted, smiling Countenance, which doth allure and draw after her a great Train of *Young Gallants*, by her counterfeit Beauties; but we, through the good Favour of the Lord, know her Snares, and that she is that Woman the wise Man saith, *Sits in the Corners of the Streets of Man's City, alluring and inviting the foolish Ones by her fading Delights and Pleasures;* there-

therefore we warn our Citizens to beware of her Charms. But *Vertue*, who is our Captain, though at first she do appear to us with a dismay'd Face, and in modest, plain Garments, and neither decked with feigned Speeches, nor with fading Beauties, but with other most sublime and durable Riches; as, *Temperance, Cleanness, Separation, Self-denial*, which is a little austere and burthensome at first to old *Adam*, and to those that have spent most of their days in the *Intemperances* and *Oppressions* of *Egypt*; nevertheless, a little Use, Custom, and Self-denial, makes them most friendly, both to the Body and Mind; for she freeth them both from Ignorance, vain Opinions, Self-conceitedness, and all other Snares and Troubles, and crowns the Soul with eternal Felicity: If our *Children* are gluttonous, idle, or disobedient to Parents, our Law and Custom constrains them to make Retaliation by Servitude in our publick Houses, and Places provided for that purpose: We do not enslave our Bodies by Labours, nor put our more noble Parts on the Rack by carking Cares, to maintain our Wives and Children, because we observe order, and count that unlawful that is not needful; a little serves and supports the necessity of Nature, where Superfluity is laid aside: The more Children we have, the richer we do esteem our selves, we do not pray and wish *that we may have no more Children*, and at the same time continue the Means; neither do we hinder *Conception* for fear of *Disgrace, Trouble*, or *that we shall have more Children than we can maintain*; all those things we esteem to be Sins against God, and his Law in Nature: We are contented, and highly gratified with the most pleasant *Fruits of the Gardens*, and desire, as much as we can, to imitate our first state of *Innocency*, counting every green Herb and Seed our principal Food, having a Simile with the friendly Principle in Man: We fear all Inclinations after *Flesh and Blood*, they smell of the *Original Sin*, and of the awakened, fierce Wrath of God, which renders man fitter to live in a *Flesh-Market* and *Butcher's Shambles*, than in a *Garden*; there being no more affinity between

tween *Slaughter-houses, Shambles, Butchers-Shops, and Sheep*, than there is between a *pleasant Garden*, and the *Fruits* that grow therein, and *Dogs, Lions, Bears*, and the like *wild Beasts of Prey*: We do not complain, and say, *If we should not eat Flesh and Blood, we should die*, as some will, meaning the Death of the Body; this none need to fear; but the main thing lies occult; they are not willing to kill and destroy the Government of the violent, wrathful Spirit, and ravenous Nature, which most Men love to practise; all such things that support and keep that Spirit in motion, which would quickly be weakned, if Man did not supply it with its proper Food and Aliment. If Violence nor Oppression did not come into the noble Tents of Men, then Man would be like a *pleasant Field in May*, where there grow various sorts of *fragrant Herbs, Fruits, Grains, and Seeds*, of different Forms, Shapes, Colours, Beauties, Odours, and Natures; but they have but one Mother, whence they have and receive Virtue, Life, and Power, standing all in quietness and silence, suffering all sorts of Winds to blow on them; they complain not, neither do they grutch or envy each other, because they are not all alike, or that one is more beautiful and fairer than another; no, they all thrust forth their Virtues in quietness, to God's Praise and Glory; even so it would be with Man, if he did fear the Lord as he ought, and lay aside Violence, and live in Innocency, then the Tempter would lose his Labour.

2. If any amongst us be idle, gluttonous, or commit any evil, and will not amend his Life, and become sober at the first, second, or third Reproof, then they are committed to Houses and Places appointed for several sorts of Work, and there they are put to such Labour, Arts, or Trades as they shall be capable of, being well furnished with Meat, Drink, Cloathing, sweet, wholesome Chambers and Beds, there to continue until they have made Retaliation; their greatest Punishment is, they are confin'd to work double the time that is allotted for others, *viz. twelve hours in a day*; for we do

not oppress our Selves nor Servants with Labour; it being not lawful among us to Work above six hours in a day, which doth bountifully support us with Plenty of all things; where Superfluity is not, there needs not much labour neither to Man nor Beast, the remaining time is set apart for *Prayer, Meditations, and Contemplations* of the divine and natural Mysteries of God, as Arts and Sciences, and all lawful innocent Recreation: We do account none capable to know the hidden Mysteries of God and the Creation, but those that become even as Nature her self, *viz.* true, simple, constant, patient, and pious, no ways hurtful to any thing, *viz.* a *Regenerated Man*, none else are fit for the search and speculation of *Divine Mysteries*, but those that are thus qualified; when by an *innocent, pious Life* we have made God our Friend, then the Heavens, the Earth, Elements, and all the *Terrene and Celestial Influences* are constrained to come to our help: We draw *Peace, Love* and *Vertue* out of all things; for every Likeness doth forcibly draw proper Aliment out of all things, for the increase and support of its own Body, both in good and evil; and for this same purpose we do often meet together, for our outward occasions do not hinder us, where we do speak and discourse freely, like so many Children, keeping nothing back or hidden, whether it be good or evil; but manifesting the inward secrets of our Hearts, and the Mystical Operations of the various Properties of our own Nature, and of the Force, Power, Vertue, and Vice of each Quality, and of their rising, and continual contest amongst themselves for Mastery; and also the manner and way the divine Principle of God in us, doth open the seven Seals, and call the Soul back out of *Egypt, viz.* out of Discord and Inequality, into Concord and Harmony: We do not admit of any Discourse that is not filled with Vertue and Experience, either of divine or natural Wisdom, by which the low, mean Capacities are rais'd by *Simile, Use, and Custom*, to some degree of Wisdom; Silence being much in esteem amongst us, counting it

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a very difficult thing to hear the Voice of Wisdom, if the Ears are not first made good by Silence; for he that cannot distinguish Sounds, cannot tune his Instrument, and consequently he can make no Harmony; the like is to be understood of the various Voices in Man; if he do not understand by the Sound of each Voice, and from what Centre it had its Birth, and what Property doth predominate in each Voice, then such an one cannot rightly and properly distinguish the *Voice of Wisdom* from others; for this cause many do take the one for the other. We do not admire any Study so much as the Knowledge of our selves, esteeming that to be only profitable both to the Body and Soul: We have but few Merchants amongst us, and those that are, are ready to break; for their Wares have but little Credit with us: We do not need *Wines, Sugar, Spices, Fruits, Drugs*, nor indeed none of the *Novelties* brought from the *West* and *East-Indies*, accounting them not proper, nor agreeable to our Natures. We know that the *Herbs, Fruits, Grains, Seeds, and Drugs*, that grow under the Elevation of our own *Pole*, are more *Homogeneous*. We are of the Kingly Prophet *David's* Mind, counting all those needless Dainties the price of Blood, for the most part procured by great hazard, trouble, and labour: And if *David* counted Water (which was procured by hazard of a Man's Life,) the price of Blood, it being a most necessary thing for the support of the Life, and he at that time in great need of it; how much more then must we esteem those needless things the price of Blood, that are procured by the loss of Life and Health? Our married Men and Women are not like the Moon, the farther she is distant from the Sun, the clearer and greater light she gives; but when she draws nearer, her light is lessened: Our Women do not spend most of their time in superfluous Dressing, and decking themselves like painted or gilded Looking-glasses, which present a false Face: We love, and marry them for Vertue, more than for Money, Honour, or Beauty, because none of these things make them so
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Praise-worthy as *Sobriety, Modesty, Obedience, and good Works*: They are so friendly to us, as not to charge us, or put us to that unnecessary Labour and Trouble of rich Attire, or other Superfluities; their *modest Looks* and *honest Behaviours*, do not only engage us to love them, but leads all that cast their Eyes on them, to Continency and Chastity: We do not know the Expences of either *Apothecaries, Doctors, or Doctresses*; they prevent that by good living; neither do they teach, or train their Children from their Breasts to Gluttony, but supply them with proper Meats and Drinks, both in Quantity and Quality, which makes them strong, lusty, brisk, and healthy, of clean, sweet Tempers, not apt to cry, or be disordered, but play like Lambs; neither are they so subject to immature Deaths, of good *Genius's*, apt to all sorts of Learning (not subject to the *Joint-Aches, King's-Evil, Leprous Diseases*) which do proceed from our well-Tillage and Manuring of our Ground in the beginning; also we take care to keep it clean from Weeds, and to sow good Seed in the proper times and seasons: We do make it our business to understand the Nature and Quality of each Soil; for some Men's Transgression the Earth is naturally subject to bring forth evil Fruit, or Vegetation not so profitable for use; and if there be not special care taken, and industry used, the good Fruit will be over-run, and much weakned by the Thorns and Briars, and hinder the good Seed from taking Root, and so become corrupted in the Bud: We do also esteem that Country most miserable, that doth neglect the proper Tillage, and Education of Children, it being the grand Fountain of all Superfluity, Gluttony, Seditions, and Murthers, and a Contempt of God's Law written in the Heart, Scriptures, and Book of Nature; for this cause the Learned *Moses* commanded, *That the drunken, gluttonous, disobedient Sons should be stoned to Death*. Therefore we have Laws and Customs that do compel all Fathers to instruct their Children in all *Modesty, Honesty, Cleanness, Sobriety, and Silence* before their Elders; and we trust not
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the Education of them to others; for if we will not take pains with them our selves, how can we believe that others will? We account it more profitable for them to be educated, and instructed in the *Precepts of Wisdom*, and *Knowledge of Nature*, than for us to spend our Time, wear our Health out, and perplex our Minds to get Riches and Money, which for the most part are the very *Seeds of Oppressions and Intemperances*: We do not admit the importing of *Wine*, or any *strong Drinks* to be made, that is capable to make Men drunk; not that we do esteem those brave, noble Creatures unlawful, but because the young Men, and simple, low-spirited People have not government to use it as it ought, or to the best advantage of Nature, but altogether the contrary: Therefore the Wise amongst us do refrain it, and prohibit themselves for their sakes: We had rather the excellent Fruit of the Vine should be lost, than our People destroyed in the use of it; therefore if any amongst us, do make, or invent any sort of Drink, that will make Men drunk, they are punish'd with perpetual Servitude, and the Drinkers thereof with little less; Drunkenness being the leading Card to all Evils: We have not forgot the many *Burdens, Miseries, cruel Slaveries*, and *Oppressions* we endured whilst we remained in intemperate *Egypt*, though the Foolish Ones have: And if we should give liberty again to *Drunkenness*, *Gluttony*, and the like *Vanities*, we may justly expect the same measure, and to have no more Mercy than *Pharaoh* and his Troops had; for wheresoever *Superfluity*, and *Gluttony* is, there you may be sure *Oppression* doth reign, which doth powerfully stir up the Wrath; therefore the first step towards the Land of Peace, is for Men to abstain from all *Uncleaness* and *Violence*; which the Prophets, and Holy Men of God proclaim'd in all Ages: We know that to be lawful that is needful, and suitable to Nature's wants; being sensible that every Extreme begets its *Simile*, both in the Body, and also in the Mind; whether it be *Meats, Drinks, Words, Exercises*, or *Communications*: We cannot do Violence,

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or oppress any thing, but first we must be strong in the fierce Wrath, whence the Violence doth proceed; neither can we do any thing, whether in the Evil or Good, but first we must be strong in that Principle whence the Good or Evil doth proceed; therefore it may be truly said, *Wrath and Fierceness hurts all things, and all things hurt that*; but on the contrary, *Innocency hurts nothing, and nothing hurts that*; it being an irrepugnable Tower against all Evil and Violence. Living well is the best defence against Men's inward and outward Enemies: It is also a custom amongst us, if any of us, by the enticement of our liquorish Palates, or other Accidents, commit any Intemperance in Meats, Drinks, or otherwise, we, in all Particulars, make it publick at our Meetings, and such do, of their own free choice, appoint unto themselves a certain time of *Abstinence and Separation*, according to the nature of the Offence, viz. Days, Weeks, Months, or Years; whereby our Bodies are cleansed, and purged from superfluous Matters (which are the Seeds of Diseases) by which we are preserved in health, and our Souls are freed from the Chains of that Offence, and our Minds and Spirits strengthened by the Spirits of our Friends; Penance and Separation keep the Evil fresh in our Minds, with a continual Spur to call on the Lord for Mercy: This many of the Prophets and Holy Men practised. We do account it unlawful to innoble the Carcases of slaughtered Beasts, by intombing them in our Bodies: The *Flesh of Beasts* is too near a-kin unto us; therefore the humane Nature ought not to join or incorporate it self with the Bestiality: The *Wood-Musicians* do freely communicate with us, because we do not hurt them: All things are friendly unto us, because we are like unto them; also the Holy Scriptures do testify the Truth of this, viz. *The Lord hath made his Angels ministring Spirits, to minister to them that fear him, and live in his Love.* *Abstinence, Cleanliness, and Separation* do fortifie us, and support our Spirits, which do by a secret and natural Attraction, even as the *Loadstone* doth *Iron*, attract the

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Celestial Powers, by which the good Angels become prompt, and do readily serve us, and communicate to every one according to his Merits and Capacity.

But on the contrary, those that have introduced their Wills and Desires into the central Wrath, and live under the divided Forms, and evil Properties, do thereby subject themselves, not only to all the inferiour, bestial Properties, but are always liable to be tempted, and give great Advantages to the *Evil Genius*, and to the malignant Configurations of the Celestials, which forcibly attract unto them the evil Angels, which draws many into great Errors; as, *Gluttony, Drunkenness, Adulteries, Theft, and Murders*; as also, unto all vain Sports, and violent Exercises; as, *Bear-baitings, Bull-baitings, Fencing, Fighting with Dogs and Cats, Swearing, Lying, and Fighting one with another*, as also, *Playing at Cards, Dice, Nine-Pins*, and many other evil, robust, *Egyptian Sports*, which are the Inventions of the *Evil Genius*, and Angels, and do all proceed from the fierce Wrath of God in Nature. It is farther to be noted, that all those that are Spectators, and love to see those violent Exercises, and vain Pleasures, and take delight to be in the presence of them, are all led and governed by the same *Evil Genius*, and with their Wills do consent to those Villanies. O ye *Multitude!* stand still, and consider what Fire it is that is kindled in you, and what Fewel it is that doth keep it burning, and from what Centre it takes its Birth; and then you will find it to be the hellish Fire, which proceeds from God's fierce Wrath, which can no ways be quenched, but by your ceasing from Evil, and standing still; and the Lord will, by his Power, part the *Red Sea*, and conduct you safe through his Wrath, and drown the Man of Sin, but preserve his Camp by his Holy Angel.

3. But in our Country we have none of the aforementioned Sports, nor *Egyptian Pastimes*: We do not use Cruelty, or do Violence, neither to Man nor Beast, for fear we should become worse than Savages, as the People of *Egypt*, and those of the Land of *Nod* are; for no

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Man can do Violence, and not awaken the Wrath, and violent Spirit; for all Inclinations to Violence, do proceed from the same Spirit, and all that take delight and pleasure therein, are precipitated into it, and then this hellish Quality gets dominion, and crucifies the Son of God (*viz.* the friendly Principle of *Light and Love*) afresh, as the Scripture saith. For these Reasons our *Philosophers* will not admit any Violence to be done, either to Man or Beast; because all Oppressions and Violences, whether they be little or great, have but one Root or Fountain; the same is to be understood of Vertue; and as Use and Custom do encrease Vertue, and make it impregnable, so doth the practice of Evil make the fierce Wrath strong and powerful: Therefore we have no *Bear-baitings*, to gather the rude, violent Multitude together, and to torment the Creatures of God, who bear his Image, either in his Love or Anger; neither have we *Bull-baitings*, to make and force one Beast, contrary to their Inclinations, cruelly to tear another to pieces, whilst a company of People look on, that in their Nature are tenfold worse than Beasts; neither have we any *Cock-fightings*, nor no *Festival Days*, that serve chiefly to call the violent Rabble together; nor no *Whitson-Ale*, or *Morris-dancing*; all our *Dancing* and *Fencing-Masters*, since we came out of Egypt, have given off their Trade, and applied themselves to the Study of Wisdom; and many of them are become excellent Proficients therein: All our *Ale-houses* and *Taverns* are put to honest uses, *viz.* to entertain Strangers; and the Instruments of *Musick*, which were used in them, during *Pharoah's* Reign, we have caused to be burned, as a Sacrifice, or Retaliation, because the *Egyptians* had profaned the Lord in the use of them. We have no *fatted Swine*, *fatted Oxen*, or *Punchanelloes* amongst us; neither have we any of *Pharaoh's lean Kine*. We wear no *Swords* by our Sides, but all our Weapons of War are inward; and we never use them for any other Occasion, but to defend our Souls from Viciousness. We join not *Harmony*, *Swearing*, and *vain Discourses*

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courses together, as the *Egyptian* Masters of Musick do. Our Men do not rob Women of their principal Ornament, neither living nor dead, nor adorn their Heads with theirs; which shews (in those that do) a base, depraved, effeminate Nature: Most of this sort of People belong to *Pharaoh's* Troops, that are, or may expect to be swallowed up in the Sea of Wrath. Our Women do not gather themselves into Companies in the Streets, and there spend Time in evil Communication; neither do they stand idling at their Doors, in painted, counterfeited Dresses, to allure the wanton Eyes of the Passers by. We have no *Play-houses*, neither dare we use Conforts of Musick in any such places: We do not suffer our Children to go to any of the publick Shews, and Games of *Sodom*, for fear they should look back, and so become Monuments of God's Wrath, as *Lot's* Wife was. We do not allow or suffer our young Men to run nor ride for Wagers; neither do we suffer our Women to use robust Employments, for fear they should become rude and immodest, as the *Egyptian* Women are; for the whole preservation of Mankind doth chiefly depend on their well Conduct and Temperance. We turn our Backs on all idle Discourses which serve only to invite Men to Folly, and spend precious time. Our Friends *Abstinence*, *Temperance*, and *Cleanness* do continually shew us the vanity of such things, and spur us on, and hasten us towards the Land of Peace. We do not look back, for fear we should awaken the Centre, the original Poisons; and then our sweet Water would be in danger of being dried up, as it came to pass in *Lucifer* and his Legions; there Being but nine Figures, or degrees of Wisdom, attainable by mortal Men, the tenth Number, *viz.* 0, is the highest; and those that have gradually passed through the *Nines*, must stand still in silence, and leave off all numbering, and suffer God's Holy Spirit to Work the *Will* and the *Deed* in him, as he pleaseth.

We have no Butchers, Fowlers, nor any that belong to the Trade of Killing, Violence, or Oppression amongst

mongst us; most of them revolted, and join'd themselves to *Pharaoh*, before they came out of *Egypt*, and were destroyed with his Troops in the Sea of *Blood*, or *Wrath*; and those of them that passed through the *Red Sea*, were cut off in the Wilderness; for finding their Trade very bad and low, and the nearer they came to the Land of Peace, the worse it grew; so they began to tumult, and complain, and murmur against the Lord, *that he dealt so hardly with them*: Which awaken'd the Centre of *Wrath*, and destroyed them; so that none of this sort of People enter'd the Holy Land that flows with Milk and Honey, and not with the Blood of the humane nor Bestial Nature. Neither have we any *Billings-gates*; all that sort of People are our Hewers of Wood, and Drawers of Water: And but very few *Inns of Court-Gentlemen*, or *Templers*; all of them that escaped the *Egyptian Plagues* were destroyed with *Corah*, *Dathan*, and *Abiram*, in the wild Nature of this World, or Wilderness. Neither have we many Churches, and yet have a great number of Temples, in which we worship the Lord; but there be no Bells in them, that are compounded of imperfect Metals; therefore we have no need of those robustick Musicians, *viz. Ringers*, to call the People to worship; such Musick is too *Saturnine* and *Martial* for us: No, every one of us hath his own Bell, and none can Ring, or make Musick of it, but himself; which being skilfully handled, makes a more sweet, soft, and pleasing Harmony, than the *Egyptian Bells*, who are loud, harsh, and penetrating; and all the Ringers are rude, cruel, and inhumane: Our young People do not learn to ring any Bells but their own; which, when well learned, calls them to the Worship of God in the proper Times and Seasons, even as the good Spirit of God shall teach them, as the Scripture saith, *The Holy Men of God taught and spoke as the Holy Spirit moved in them*. We do not admit any to be Magistrates or Governours over us, but only those that by *Industry*, *Prayer*, and *Meditation* have attained to a more excellent Under-

standing of God, Nature, and Themselves, than their Neighbours; which doth render them fit to govern: We account none capable to govern others, that have not first learned, in all particulars, to govern themselves. It is contrary to our Philosophy to mix or compound our Food with things of disagreeing Natures: We use no double Preparations; the more simple our Food is, the more agreeable it is to our Nature, and best sustains our Health. It is not a Custom for our Women to give, or suffer their Children to drink any kind of *Beer*, or *Syder*, whilst their Food is chiefly *Milk*; there being nothing more contrary to *Milk*, than such sharp Liquors; *Milk* being of a sweet, gentle, mild, friendly Nature and Operation, having no manifest Quality that doth too violently predominate, there being a certain Harmony between the Properties of Nature in *Milk*; and therefore it hath always been found by Experience, to be the best Food for Children, and all young People; administering proper Nourishment, in Equality, to all Parts: But on the contrary, all sorts of *Beer*, *Syder*, and other fermented Drinks, are of a sour, keen, or sharp Quality; and for this cause, being mixed with *Milk*, it turns or separates the wheyish part from the thick; the same is to be understood, if Children or others drink after eating of *Milk*, if they do not forbear a convenient time, till the Stomach hath made Separation, and alter'd the Property of it. Besides, the constant drinking of such Liquors do sour the Stomach, and generate a keen or sharp Quality, which is apt to turn the *Milk* into an hard, tough substance, and thereby puts Nature to great difficulty to concoct or make Separation. Doth not our daily Experience shew us, that all Curd of *Milk* is hard of Concoction, and burthensome to the Stomach? For this Cause, many having used themselves to drink plentifully of strong Drinks, and to the eating of compounded Food, which have so sour'd the Stomach, and alter'd it from its simplicity, that the eating of this friendly, harmless Food becomes offensive to them, and disagreeing, especially
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to some particular People, whose Stomachs are, as it were, naturally inclined to generate a fowre Matter: For this cause, if any shall drink immediately after eating of *Milk*, it will cause them to puke up the thin, wheyish parts, whilst the hard substance remains in the Stomach, which doth foul, and hinder Concoction. For these Reasons, it is much better for all Children, and young People, whose Food is chiefly *Milk*, to drink Water, it being the most like Milk of any Drink, of a mild, gentle, friendly Nature and Operation, which is farther manifested by its being mixed with Milk; they mix or incorporate themselves as one entire Body, making no Variation, or Separation, as other Liquors will; and therefore it hath been found by Experience, in all Ages, to be the best, and most natural Drink for all People, but more especially for *Women* and *Children*, who are endued with tender Spirits, and gentle Heats; and if their Meats and Drinks have not a near Affinity, both in quality and quantity, to their Natures, it will quickly put them out of Tune, and cause them to fall into Diseases, and then Nature will become unequal in her Operations. Every like doth, with highest diligence, endeavour to beget its Simile, both in the Body and Mind: *Water* being in its own Nature so clean, simple, and innocent, that it doth not only wash and cleanse the Mouth thoroughly, and all the Vessels of the Stomach, from such gross, thick Matter that doth stick and furr them; but it doth distil its moist Nourishment into all parts of the Body, without making any noise, or causing an unequal Motion, cooling and refreshing Nature; strengthens Concoction; thins the Blood, causing it to circulate freely; makes the natural parts brisk and lively. For this cause, those *Women* and *Children* that do constantly drink *Water*, are not subject to so many Diseases as others whose practice is to drink *strong Liquors*. We have but one sort of *Bread*, which is neither coarse nor fine. We never change the Fashions of our Garments, nor deck them with Superfluity; but they are plain, noble, and modest,

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dest, sufficient to defend us from the Injuries of the Elements. We use not many Words in our Buying and Selling; neither do we praise the things we sell, beyond the true Value; nor dispraise the things we buy, for Interest, or without understanding the true Goodness, or Value: We flatter not those we get by, and speak lightly of better Men: We suffer not our Commodities to be undervalued, and our selves to have the Lye, without giving them *Reproof*, in hopes we shall get a Chap-man; nor are we patient, when abused by our Chap-men, holding our Peace for hopes of Gain; neither are we moved with Passion for the like Affront, when Interest is not at stake. Our *Nobles, Governours,* and *Princes* are not distinguished from the meaner sort of People by their *great Palaces, rich Cloathing and Ornaments,* or number of *Chariots, Foot-men, Horses,* and the like; they have no other Marks of Distinction, but only their *white Robe*. Our *Clergy* do not command a Day to be set apart for Divine Worship, and suffer the Rich to make their Servants and Cattel work, and take no notice of them, and punish the Poor for the like Offence. We can send our Children to Market, to buy any Commodity, if they can but speak plain, and not fear being wronged: Nay, we can send them to *Smithfield* to buy Horses; for we have no Jockies or Horse-Courseis amongst us, who do make it their chief Business to sell counterfeit Wares: Neither do our Leathern Doublets stock their Cows; that is, not to milk them in three or four Days before they bring them to Market, or expose them to Sale; which doth not only put the Creatures to much pain, but it stints them, that they will give but little Milk the following Summer. We do not make that Day which we set apart for the Worship of God, a *Day of Feasting, Drunkenness, and Gluttony*: Neither do we deck our selves with rich Ornaments, to draw unto us every gazing Eye, which doth render the Mind incapable of every good Work: Neither do we live in Superfluity, and at the same time suffer our Poor to want Bread. For this cause, those

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Days that are by us set apart for Divine Worship, we, with one Consent, do fast, or live more than ordinarily abstemious; which done, every one casts up his Account; and what he doth find he hath saved of what his usual Expence is, that he gives to the use of the Poor. Also we have many other Fasting Days in the Year, as *Christmases, Easter, Whitsuntide*, and the like; at which times we observe an extraordinary degree of *Temperance*; and what we save thereby, we put into the Poor's Box. Also when there are any extraordinary Bargains made between Buyers and Sellers, whereasthe Men of Mode do agree to have chargeable Treats, and superfluous Dinners, which we give to the Poor, and many other things of this Nature: And at the Years end, every Man casts up his Account; and for every Pound he hath increased his Stock, so many Six Pence he gives into the common Treasure, for the use of the Poor; so that they are well provided for, and Money to spare for other necessary Uses. What we formerly spent in superfluous Feasts, Garments, and other Extravagances of this Nature, we now put to good Uses; as the *Planting of Trees* of all sorts, especially of *Fruit*, which do supply us with Drink and Food, and bring forth without Plowing or Sowing. Also we employ a great number of People in making of good Roads and High-ways, both for Foot and Horse, but especially for Foot, for we do accustom our selves to go on foot; we seldom ride, except on extraordinary Occasions. We have but one *Apothecary* in a City, and he is admitted to sell no other Cordial but only good *Wine*; neither is Wine to be sold in any other place. We never eat, or very rarely drink between Meals; our Set-Times of Eating are at *Nine in the Morning*, and *Five in the Afternoon*: Neither do we sit an Hour or two feeding on Varieties, nor entice one another by feigned Intreaties to eat more than Nature requires; but every one of us take as much Food and Drink as is fit and suitable to Nature, as Reason and Wisdom shall govern him. We eat many sorts of Food, without any other Preparation, but only what

Nature hath done to our Hands ; as *Milk*, various sorts of *Herbs*, *Fruits*, and sometimes *Eggs* : Neither do we eat any of our Food hotter than our Blood, but for the most part quite cold ; especially in Summer, and moderate Seasons. We account our selves *Gluttons*, if we do not feel our selves more pleasant, airy, brisk, and lively after Eating, than before. We use our selves to gentle Exercises, in open airy places. Our Beds are sweet, hard, and clean, and Chambers airy. We admit not above two at most to lie in a Bed together, nor the Young with the Old, or the Diseased with the Sound. Our Day-Garments are neither thick, nor thin ; but of the two, rather thin than thick. We count it an Evil to have our external Members to glow with an unnatural Heat after Eating and Drinking. We prevent *Scabby* and *Leprons Diseases* by Temperance and Cleanness, and not by Physick. Our *Women* observe the time of their Uncleanness, and separate themselves, according to the great Law of *Moses*. Our Seers have good skill in curing Diseases by *Sympathy* and *Antipathy* : They never give Advice, nor administer any Medicine, before they have bowed themselves before the Altar, and enquired of the Oracle of God in themselves. We esteem none fit for *Physicians*, but only those that are, from their Radixes, born with natural Gifts, and afterwards who have learned themselves ; nor esteem any Man for his *Babylonical Gibberish*. We press every one, when they find themselves disordered either in Body or Mind, to stand still, and cease as much as possible from Imaginations, or lending an Ear to every Woman's Story or Medicine ; but first call on the Lord, desiring his Counsel ; and whatsoever the Oracle, or Divine Principle doth shew you (though it be the meanest of *Medicines*, as *Herbs*, *Fruits*, *Seeds*, *Drugs*, or *Minerals*) that be sure to do ; as the Mother of Christ said to the Servants that waited at the Marriage where Christ wrought his first Miracle, and made *Water Wine* : *Whatsoever he bids you do, that do. Every mean thing becomes effectual, where the Directions proceed from the right Fountain,*

tain, and if Faith and an innocent Life be not wanting. Also we prohibite our young People from eating unripe Fruits, as *Apples, Pears, Plumbs, Cherries*, and the like; or eating of them after full Meals, or between Meals, or when they have been gathered and exposed to the gross Airs of Cities or Towns two or three Days: Neither is it a Custom amongst us to compound ripe and unripe Fruits together, nor lawful for any of us to eat *Sweet-Meats*, or *delicious Tarts*, after we have eaten sufficiently of other simple or natural Food. Our Custom will not admit us to intreat our Friends to eat or drink beyond what is needful. We have not forgot the great Affliction, and torturing Distempers we endured whilst we were in Captivity, and under the Government of *Pharaoh's* Task-masters, viz. under the unequal Oppressions of the awakened Wrath, and divided Firms of Nature, where each Property endeavours to get the Mastery; and therefore we do continually shun, and arm our selves with the Armour of our Lord Jesus Christ, viz. by taking up the Cross, and denying our selves those *Egyptian* Vanities and Superfluities, which the common Enemy of Mankind doth seek, with all cunning Inventions, to enslave us again in worldly Lusts, that he may separate us from our Sovereign Good; but the *Word of Truth* is engraven in our Hearts, by whose Power and Virtue we withstood his Temptations, and beware of his Snares in time, and count it our chief Good that the Lord hath, in his Eternal Mercy, delivered us out of Captivity; therefore it behoveth us to live soberly in this present World. We desire always, and in all states, to submit our selves to the good Pleasure of the Lord, for we do not know what is good, no farther than we are guided by his *Holy Spirit*; it belongeth to him to determine what is most expedient for us, and his own Glory. We all hold this *Maxim*, That all that have thoroughly profited themselves in the School of Christ, do daily beat down, or keep under the *Elemental Body*, by denying themselves the *Worldly Vanities* within. We do not give Names to our Children, nor imitate the

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Philosophical Ancients, like Apes, without understanding the true Nature and Genius of the Child, as to call them at a venture by such Names as do express a Deity, whereas this Nature and Genius of the Child is quite contrary: This is not to imitate our first Parents; *Adam* gave Names to every Creature, and Thing, according to their Natures; that is, expressing their Natures and Properties: He did not give Names to wild, savage Beasts, that did signifie Cleanness, or friendly, tractable Dispositions and Natures; nor call *Sheep Lions*, nor *Lions Sheep*: The Prophet *Isaiah* saith, *Wo unto those that call Evil Good, and Good Evil*; being ignorant of the true Nature of things, and *Divine Mysteries*, they make no distinctions between Good and Evil. *Adam* called his First-born *Cain*: Why did not he call him *Abel*? No, that would be to call a *Devil* a *Saint*, and a *Saint* a *Devil*: *Cain* doth sound forth and signifie the strong *Might and Power of the Wrath and divided Forms of Nature*, which had Dominion in him; and *Abel* doth, as we have told you before, signifie the eternal Principle of God's Love, viz. *Cain* imitates the fierce devouring Fire, and *Abel* the Light thereof: The very same is to be understood of *Ishmael* and *Isaac*, and *Esau* and *Jacob*; the elder doth truly signifie the consuming Fire, and the younger the Light thereof; the first is the Father, and the second is the Son. The *Ancients* did not therefore gather together all the good Names, which do express the Holy Divine Power, and eternal Grace and Love of God in his second Principle, or eternal Light, and call their Children by them at a venture; no, this would have been great *Impiety*: Would not every sober Man count it sordid and vain to call an *Angel* a *Devil*, and a *Devil* by the Name of an *Angel*, as most of the Men of *Egypt* do at this day? They Name and call their Children by Names expressing the Divine Virtue and Power, when as most of them do live under the Government of the evil, unclean Nature, and the Spirit that doth predominate in them is fierce and wrathful, so that they call Good Evil, and Evil Good; which is far off from imitating the Holy Men of the first

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Ages. This doth more clearly appear by *Abram*, which doth signifie the *original Wrath* and *wild Nature* of this World: Why did not his Parents call him *Abraham*, *Emanuel*, *Grace*, *Hope*, *Charity*, *Abel*, *Jacob*, or *Isaac*? No, those Names were too sublime; but *Abram* did truly sound forth and signifie his inward and outward Nature: But in process of time, when the Light of God's Grace and Eternal Mercy appeared to him, and that he believed in God, which was accounted to him for Righteousness, then the Lord said unto him, *Thy Name shall no more be called Abram, but Abraham*, which doth truly comprehend and signifie both the first and second Tabernacle. The Lord did not destroy or annihilate the Wrath and wild Nature; no, that must not be; if there were no Fire, then there would be no Light, as our Saviour Christ saith in another Case, *He came not to destroy the Law, but to fulfil it*. The Lord did reinforce *Abraham's* Soul, and replenish it with his Holy Divine Principle of Love and Light; and therefore his Name should no more be called *Abram*, a *Thorn*, or *wild Thistle*; but *Abraham*, the *Father of the Faithful*. The same Order, and changing of Names was continued till Christ was manifested in the humane Nature, and afterward by all the Divine Seers: Did not Christ change *St. Peter's* Name, because of his fixed Faith; calling him *Sephas*, which signifies a *Stone*, or *Rock*? And was not *Saul* called *Paul* after his Conversion? The Ancients never changed Names, but first their Natures were changed: Christ called *Herod* a *Fox*, which did truly signifie his inward Nature, and what Spirit did govern in him: The same is to be understood, when the wise Ancients gave Names to their Children, Places, Cities, and other things; which Names did always truly signifie what Property or Quality did predominate in the Child or Thing so named. This Knowledge is *Angelical*, which Man hath lost, by suffering his Desire and Will to enter into Vanity; and as the Name of each Creature, which *Adam* gave them, doth express their Properties and Nature, so the Name of each Angel doth

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express and signifie their Office: The understanding each Name, and what is signified thereby, doth remain as a Myſtery unto Mankind; which is the original Language, or the true Language of Nature, the ſound of each Word or Name doth declare what Property is predominant in it; which original Language of Nature, Birds, and ſome other inferiour Creatures, do retain to this time, becauſe they have not broken the *Law of God* in Nature, but have lived in the Simplicity thereof; and though they are not endued with that noble Faculty of Speech, nevertheless they can, by their general Tone and Cry, as intelligibly communicate their Deſires, and various Paſſions, as *Love, Hate, Hunger, Thirſt*, and the like, as Men can by their diſtinct *Dialects*, viz by altering and varying this one ſimple Tone, or Cry; as when they are hungry, or want their Fellows, or if one particular Bird doth know of ſome Food that his Fellows are ignorant of, then he ſends forth ſuch a Tone or Sound, as does as intelligibly acquaint all thoſe of their own Kind, as Men can by diſcourſing together; for every Tone and Cry, according to the various States, Wants, and Conditions the Creature is in, ſuch a Centre or Property is awakened, and ſtirred up; and that ſame Property of Nature doth ſign and carry the upper Dominion in Sound, Tone, or Cry, which doth intelligibly communicate and incorporate with its *Simile*, and awaken the ſame Property in all thoſe of their own Kind that hear them; who are thereby made ſenſible of their *Conditions* and *Deſires*. Nay, there are ſome Creatures that have neither Voice nor Tone, nevertheless they can communicate their Deſires and Wants to their Fellows by a meer Touch. All thoſe, and many greater, and more ſublime Gifts and Graces Man hath deprived himſelf of, by ſuffering his Deſires and Will to enter into *Violence, Oppreſſion*, and *Superfluity*; changing and converting the natural uſe of things to his own Self-ends, to advance *Pride, Vain-Glory*, and *Gintony*, and to accommodate his *Luſts* and *Paſſions*, which no other Creature hath done; therefore

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he is troubled and perplexed with a thousand Evils and Miseries, that other Creatures are not subject to; the Consideration and true Sense thereof doth make my Heart to ake, and my Body to tremble, having a true Sense of Man's miserable State; for where-ever we go, if it be amongst Men, we see little else but Wrath, Cruelty, and Oppression; as *Swearing, Lying, Idle Festing, Drunkenness, Gluttony, and Worldly Discourses*: But if a Man walk into loamsome Fields, amongst the *Beasts*, there all things are *quiet and still*, all Creatures *praising their Creator*, according to the Capacity of each.

CHAP. XV.

The Voice of the Dumb: Or, The Complaints of the Creatures, expostulating with Man, touching the cruel Usages they suffer from him.

THE Tyranny of Man over his Fellow-Creatures, (the Root of which we have discovered in the fore-going Chapters,) leads us a little more nearly to consider the sad State and Condition of those inferior *Animals* under his savage Butcheries, and how ungrateful, as well as cruel, he is towards them; for as most of them contribute to his well being, either by bringing him in *Food*, as Milk, Honey, Butter, Cheese, Eggs, &c. or *Rayment*; as Wool, Furrs, Skins: or *Ease*; as the Horse to *carry* him; the Ox to *draw* for him, and the like, too tedious to enumerate: So is there scarce any of them, upon whom he does not extend his Rage; and generally the more harmless, and useful they are, the more barbarously he deals with them: So that as their Groans ascend up to Heaven, so their Cries fill the Earth; and methinks their inarticulate Lamentations should reach to the Ears of our Minds, and respectively vent their several Dolours in some such kind of *Expostulations*.

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The Complaint of the Cows and Oxen.

Cruel and *hard-hearted Man!* Wert thou constituted our great Creator's *Deputy*, and *Vice-roy* of this Universe of sublunary Beings, that thou shouldst play the *Tyrant* and the *Epicure*, and domineer with rigour over all the rest of its Inhabitants? Dost thou in any kind imitate thy *Sovereign*, from whom thou dost derive thy Title? Is not he *Good*, and *Bountiful*, and *Merciful* to all the Works of his Hands, and the *Preserver* of the whole Creation? And darest thou take upon thee to be a *Destroyer*, a *Killer*, and daily Practiser of *Cruelty*? Knowest thou not, that we *inferiour Creatures* were not given thee as a *Prey*, that thou might'st dispose of us absolutely at thy lustful and irregular pleasure, but intrusted to thy Conduct and Oversight, to be subservient unto thee, to minister to thy Necessities, to employ the Faculties of thy Soul with a devout *Contemplation* on our numberless Numbers, various Shapes, distinct, and wonderful Natures, &c. and thereby ravish thee with Thoughts of *Jehovah's* Infinite Wisdom, Power, and Goodness, that hath formed, governeth, and conserveth so many Millions of wonderful Beings? And wilt thou, instead of this noble, serene, and quiet study of worthy Faculties so Divine as thou art endued with, forget thy Duty, thy Office, and all Obligations, as to be the first that disturbs this *blessed Harmony*, and by thy Sin, and Folly, and Madness, set all the Creation into a Tumult, and a Combustion, and exercise thy fierce Passions upon us lower Graduates in this mighty *Academy*, and worry, and kill, and devour us.

We are God's Creatures, and by his Divine Power have our subsistence, he hath formed us, and given us Shape suitable to our inward Natures, by his admirable Wisdom, and subjected us under his good Law in Nature, which we have not at any time transgressed: With patience we endure the Summer's scorching Heat, and the Winter's Snow: We wear our own *Cloaths*, even those

those natural Coverings bestowed upon us, as the Livery of our Maker: We are not fond of Variety, when one Suits answers all the Ends of Nature as well, or better; much less are we so vain, to glory in our Shame, be proud of that which should reproach us with Sin, and value our selves, because we have got other Creatures Excrements upon our Backs: Amongst us there are no quarrels about *Gentility*; nor do we esteem or despise one another, because our *Coats* are of different colours, and our *Horns* not all of a length: We have all our Food in common, and never grutch or grumble that one eats more, or daintier than the other: We call nothing our own, but what is in our mouths; We all drink out of one Cup: Our Drink is never too new, nor yet so old as to be sour; nor have we any hankering Inclinations after other Liquors: Our Beds are always ready: Nor are we vex'd with the care for to morrow; but enjoy what is present, and are satisfied: We admire not your stately *Structures*; nor can our Eyes be dazzled with the Witchcraft of *Gold*: The *Stall* and the *Crib* serve us as well as Palaces; and all our delight is to behold the pleasant green Fields, sprouting up their delicious Herbs and Grass into our Mouths, and view the gliding Streams, or murmuring Fountains, ready to supply our Thirst.

We observe our Times and Seasons of Generation; and as we have no Inclinations thereunto, until able to conceive; so as soon as we have conceived, we will no longer endure to accompany with our Males; nor do we make a sport of, or endeavour to pleasure our selves with that great Mystery of Nature, but only in due Seasons, for to bring forth our own Likenesses, which is the Will of the *Creator*, for the Continuation of our own kind: Nor are we tempted with *Beauty*, *Honour*, *Riches*, or any other thing, to act contrary to the Law of Nature: That troublesome Passion, called *Love*, as it is a fond, foolish Excess of Desire or Dotage, over us has no power; yet we love, and are tender of our *little Ones* till they can provide for themselves, and then we leave them

them to the *Hand of Providence*: We raise no *Wars* or *Tumults*, nor contrive treacherous *Plots*, and *Sham-Plots* against each other, or against Men; We have no *Weapons*, but such as God and Nature have endued us with, for our particular defence: And if at any time we do fight (for which Man must justly bear the Fault; for if he had not transgressed the *Divine Law*, we never had any such Inclination at all) our Battels are sudden, and not *premeditated Murthers*; nor are our Numbers unequal, but one to one; and presently are reconciled, and again in Peace: But though we live thus innocently, in the obedience to God's Law in Nature, and have not done any thing whereby to awaken his Wrath, or draw down Judgments on our selves; yet we suffer many, and great Miseries, Oppressions, and Tyranny; which comes to pass through the Transgression and Fall of our Prince and Governor (*viz. Man*;) he has violated the *Divine Law* in Nature, and is become disobedient; whereby he hath opened the Flood-gates of Wrath, and enthralled himself in many Miseries, and inured himself to all kinds of unjust Cruelties, and makes us groan under heavy Burthens; and all we can do, is too little to give him satisfaction. We *COWS* give him our pleasant Milk; which is not only a most Sovereign Food of it self, but being altered, and variously dressed, makes a great number of delicate and wholesome Dishes; but this will not content them; for after we have for several *Years twice a day* yielded them *plentiful Meals* of Milk, and every Year (for the most part) a *Calf*; which they have rended away from us before its time, to our great affliction; (for 'tis unnatural to take away any Creature's Young, before it can provide for it self) when they have thus bereaved us of the Fruit of our Wombs, and killed, and eaten them, yet sometimes, through Covetousness, notwithstanding all these Benefits, they will half starve us; and if it chance that any one of us do not give good store of Milk, and bring them forth as many *Calves* as their *Avarice* expects, then our cruel *Egyptian Masters* cry, *Hang her, knock*
her

her o'th' Head; what is she geod for? Counting nothing good, but what brings in great profit to satishe their Lusts; and when thus, through many Miseries, we have sustained from them divers Years, then what *Reward* do they give us? Why, truly they will put us into a good Pasture, and then we think this is pure kindness, and begin to forget our former Injuries; but assoon as we have gathered our Flesh, and begin to be plump, and fat, then they swap us away for a little Money, to the Butcher, and he knocks us o'th' Head, and cuts our Throats, and our kind Masters perhaps devour a piece of us; and if our Flesh prove not so delicate as they would have it, which is their fault, then they curse us again, when we are in their Bellies.

And we that are *Oxen*, do they not in our Youth cruelly cut us, and deprive us of the benefit of Generation? Do they not gall our Necks almost to the Bones, with their hard and heavy Yoaks? Do not we draw their burthensome Carriages through the deepest Dirt, and stubborn Clay? And do we not help to Till the most stubborn Earth that it may bring forth the Corn and Fruit for your sustenance? And many a hard days work do we endure, until our very Hearts ake; whilst our unmerciful Drivers prick us with their sharp *Goads*, and beat us without pity or humanity; and at last, when we are able to do their Drudgery no longer, they being not yet satisfied with our Labours, will fatten us up for the Slaughter, and feast themselves with their Carcasses, and accommodate themselves with our Skins for Leather, to make them Shoes and Boots, and other Necessaries. Nay, our *Males*, whom they suffer to remain capable of Generation, besides being, as it were, Pimps to them, and making them serve all the Cows in the Parish, or Lordship, for two-pence apiece: They have another wicked Trick, to bait them with Dogs, and there the Rabble, (more Beasts than those they come to see,) meet, and shout, and are merry, to see the poor Creatures tear, and worry, and kill one another; and this they call *Sport and Pastime*. Nay,

of late, in some Countries, as in *Spain*, the Men have no more *Wit* nor *Grace*, but they will venture to bait us themselves; and this Fashion they are bringing up, and setting on foot in other Countries; and if, when by their rashness, and ill practice, they have enraged us, we do with our natural Arms send off *Dons* and *Gallantillo's* packing, 'tis no more than they deserve, since they are so willing to expose themselves to die *Folly's* Martyrs.

Thus all of us live in great Slavery most part of our Lives, far below that generous Liberty wherein our great and good *Creator* had estated us by his *Grand Charter of Nature*; and at last we die both untimely and unwillingly, many of us cut off in Youth, or in the prime of our strength, to please the Palates of extravagant People, whose Lusts nothing but *Flesh* can satisfy: Have we not then just reason, O Man! to complain of thy Injustice? Have we not cause to keep back and restrain those daily renewed Fountains of *liquid Crystal*, wherewith we sustain you; to shake off your Yoaks, and, inspired with Rage and Revenge, tear you to pieces with our Horns? Yet we do none of these, but continue our drudging Services, and perpetual Tribute to the Milk-pail, and submit our selves to your *Knives*, and your *Axes*; and yet neither your own Cruelties, nor our submissive Patience, can mollify you into greater Moderation; and can we chuse then but send up our Complaints against you in a silent Eloquence to Heaven? And can you expect any thence in return; but Showers of Judgments upon your Heads, since you have thus presumptuously opened the Fountains of Wrath, and brought in War and Destruction upon us?

The Sheep's Complaint.

If *Benefits* might expect other Returns than *Injuries*, and *Innocency* be thought worthy of *Indemnity* and *Protection*, we should certainly enjoy as much Felicity as any part of the Creation whatsoever. For can there be any Creature that more liberally contributes to the Life and Accom-

Accommodation of Man; or that is of a softer and more gentle Temper, or behaves it self more innocently towards all the rest of its Fellow-Creatures? For our Creator hath indued us with a meek, friendly Nature; and we are contented to live as we were made; the various sweet Herbs, and Flowers that grow on the tops of the Mountains, afford us ample satisfaction; and we are delighted in Solitariness and Cleanness; hence all the good and wise Men of old, always compared good-natured Men unto us: We are free from Covetousness; for our Desires exceed not the Necessities of Nature: Our Imaginations do not wander after the Varieties of foreign Regions; nor have we any occasion to travel out of our own native Country, into other Climates; but sometimes we are compelled, and forced away by our Covetous Keepers; but it hath always been the worse for those that transported either us, or our Wooll; so that it seems, where-ever we come, we are a Blessing; yet whithersoever they carry us, we need no Interpreters; for we are not acquainted with the *Babylonical Language*; where one understandeth not another. Distances of Places, or various Elevations of the Pole, do not cause our Speech to differ; for we can as familiarly converse with those of our own kind, when removed a Thousand Leagues off, as if we had still remained on *Cotswold Hills*; or *Salisbury Plain*; for we are not subject to the Tyranny of *School-Masters*, or the Pedantry of *Grammer*, nor troubled to spend seven years under the filthy punishment of the *Rod*, or more cleanly Discipline of the *Ferula*; merely to learn a few *Giberish Words*; but we bring into the World with us one simple and general Tone, or Sound; which we can vary and alter according to the degrees of our Spirits, Affections, and Passions: When we call for our stray'd Lambs, it is after one manner distinctly understood by those of our Kind; and when we miss our Fellows, 'tis another; but still to them intelligible, that 'tis to such a purpose; and so, when we call our Fellows into the Corn-fields, or when we have need of Pasturage, still we send forth peculiar Tones, or Bleats. Our

Food, and our Drink is all simple, and natural; and therefore we are seldom sick; and if we are, the chief cause thereof, is our *Shepherds and Guides*; who, for Covetousness of Gain, will half starve, and founder us one half of the year, and then afterwards, in the declining part of the year, when all Grass grows weak, gross, and full of Phlegm, then they put us into fresh Corn-fields, and other Pastures; whereupon, those Diseases which are contracted for want of proper Food, and by the unskilful management of our Guides, do manifest themselves sometimes by breaking out with the *Scab*, and various other Diseases. And also, when years happen very wet, especially when store of Rain comes in *August* or *September*, and causes Land floods, then if our Guides be not skilful, and very careful of us, we suffer *Epidemick Diseases*; for those of our kind are so tender-natur'd, and so equally temper'd, that we cannot bear any Extreames without manifest prejudice to our Healths, more especially excessive Moisture; for we are *Phlegmatick Sanguine* by our Natures, and a little inclined to *Melancholy*; for this Reason, very wet, dripping Seasons, especially in the Fall of the year, prove dangerous to us; and therefore, at such times, our Owners ought to keep us pretty long in our Folds, and to feed us on the highest Grounds, that so the sweet Influences of the Sun and Elements may dry and exhale that gross Moisture which the Night produces, before we feed thereupon, also they should then give us some Hay or Corn in our Folds, which would not only dry up those moist Humours, but strengthen our Spirits, and enable us to withstand those malignant Dews; But most of our Keepers are altogether ignorant of our Nature, and so not only suffer us to fall, but by their ill conduct precipitate us into many Inconveniencies; which, if we were left to the dictates of our own Instinct by Nature, we should avoid; for we naturally delight on high Ground, as *Mountains, Downs, and high Corn-Fields*, and there we are very Healthy, never afflicted with the tortures of the *Stone, the trembling Palsie, the meager Con-*

Sumption the idle Gout, or the lascivious POX ; we need not your *Bagnio's* or *Hot-Houses* ; we never are troubled with your horrid, purging, and vomiting Potions, nor crammed with *Bolus* and *Turpentine* ; our Food and Drink is truly Natural, and Innocent, and suffer all Changes of the Elements and Seasons without complaining : Our *Love* is as it were universal ; and *War*, and *Strife*, and *Contention* are strangers to our Folds : Our *Females* are chaste ; our *Males* free from *Jealousie* ; and our young Ones are at once the Emblems of *Innocency*, and *harmless Sport*, and *Recreation* ; *Cleanness* and *Simplicity* dwell in the Root of our Lives, and the fierce wrathful Nature terrifies and troubles our Spirits ; for which cause *Wolves*, *Dogs*, *Foxes*, *Bears*, *Lions*, &c. all Creatures in whose *Radix* the Wrath of God and Nature doth predominate, are our sworn Enemies.

We are also very profitable to those that keep us ; for every Year we bring them a crop of fine, soft Wooll, which covers the Nakedness of our Princes, who oft-times become Proud by our Spoils ; 'tis from us a most advantageous Stable-Commodity is raised, whereby whole Countries support themselves, and by which Multitudes of Merchants grow rich ; nay, our very Dung or Excrement is so rich, that it causeth the Ground to bring forth abundance of Corn : But notwithstanding all these obligations, our unreasonable Task-Masters (Men) are not contented ; but after they have yearly plundered us, both of our native Raiment, and the Fruit of our Bodies, (our sportive young ones,) and made the most they can of us living, as soon as our *Females* become super-annuated, and not able every Spring to furnish their voluptuous Tables with a *Lamb*, they call them *Old Crones*, and esteem them little better than *Dogs* or *Cats* ; but if they imagine they can make Money of us, they will for a small time *Regale*, or flatteringly feast us with store of Pasture ; and when they think we are fat enough to gratifie their extravagant Desires and Appetites, then are we sold, driven, abused, and finally have our Throats cut, and our Bodies quartered, as if we had committed *Treason*.

Now, tell us seriously, Can there be any thing more ungrateful, cruel, and tyrannical? Do such dealings look like Man in his first state? Do not our innocent Cries, and dying Groans, under your merciless Hands, penetrate the very Heavens, and awaken even the centre of Wrath? For no violence can be done, but Wrath must have the chief hand in it; and 'tis also certain, if Men did not live in the power of the wrathful Nature, there would be no killing; for it is contrary both to the humane and divine Nature to destroy; and for this cause it is contrary to the Nature, not only of our kind, but to most other clean Beasts, to eat Flesh, or kill and prey upon any of their Fellow-Creatures. But on the other side, those Beasts that are unclean, and whose predominant Quality stands in the wrathful Nature, are all, or the most of them, led by a natural instinct, and inclination, to kill and prey upon some others of the Creation; nay, upon Man himself, if they find him at an advantage; because those bloody, ravenous Dispositions are planted in the very Centre of their Lives; but those of our kind, are in their *Radix* of near affinity to the undepraved, humane Nature. And therefore we will be bold, since we have obtained so much honour and liberty to plead our own innocent Cause, and tell our Governours, viz. (*Man*,) this serious Truth, That all Violence, as beating, hurrying, hunting, hacking, baiting, killing, fighting, rage, and contention whatsoever, be the occasion what it will, does arise from the Fountain of *Marah*, the Root of Wrath, and Bitterness in Nature. And if our Lord (*Man*) were so innocent, wise, and simple-hearted, as not to hurry, kill, and destroy those of our kind, and others of the like nature, then all *War* and *Contention* between those of his own kind, would cease; but so long as that terrible, fierce, wrathful Spirit predominates in Mankind, there will be continual *Wars*, *Rumors of Wars*, *Plots*, *Conspiracies*, and horrid *Murders* and *Affassinations* amongst themselves; nor can we hope to escape their bloody hands, but our Lives must be subject to all kind of Miseries, and we must be

contented to be led, not only to the *Shearer*, but also to the *Slaughter-house* in Silence, as well as Innocence, and shall not lift up our Voice to repine or complain (to them) any more, since they served that great and most holy *Shepherd* in the same manner, even the Saviour of the World, that was so far from *Killing*, that he laid down his Life for his *Sheep*.

The Horses Complaint against their Masters.

Has not the Creator of all Beings endued us with great Spirits, and strong Bodies; excellent Shapes, and delicate Forms; not only pleasant to behold, but of great use to Mankind; bringing to them, by our Labours, a thousand daily Benefits? By our Strength we tear and plow up the stubborn Earth, and harrow her obdurate Clods: We carry them through Dirt and Mire, swim with them through the Waters, and bear them over dangerous places, and often hazard our Lives with willingness to save theirs: We, with great Toil and Labour, draw their Luggage in Carts and Wains; and their fat, lazy Paunches in Chariots and Coaches: In Cases of Expedition they ride us Post, and by our help remove themselves above an hundred Miles in a very few Hours. All this we do, and are contented to do; but what is reasonable, and agreeable to our Natures, will not satisfy the unreasonable Desires and Lusts of our Masters; but through many Abuses, and cruel Strains, and immoderate Labours, which they force us to, even beyond the power and strength of our Nature, they have so wounded our Spirits, and destroyed our Natural Heat, that although our Creator hath endued us with great Spirits, and Bodies strong and healthful, beyond most of our Fellow-Creatures, yet we are now become liable to as many Diseases almost as our intemperate Masters are themselves.

To enumerate all the Grievances we suffer, would be endless: Some of our *Tyrants* will gallop us many Miles, till we are all over in a Foam and Sweat, and then tie

us at an *Ale-house-door*, in the cold Dirt, whilst they are *Carouzing* and *Huzzaing*, like *mad Devils*, with their roaring Companions, and never regard us, who in the mean time become *Founder'd*, or catch the *Fashions*, or some other Disease, that perhaps hangs upon us as long as we live; and when, at Midnight, they have finish'd their Revels, *up they get again on our Backs*, and *switch and spur through Thick and Thin*, over *Hedge and Ditch*, ready to break both our *Necks* and their own at every step, as if the Devil drove them. Others lade us with excessive Burthens; and if we go not as fast as they would have us, then they plow our Sides with their *armed Heels*, and beat us without any Reason or Humanity: Nay, some of our Drivers are so possessed with a *devilish violent Spirit*; that, for getting the value of Six Pence, they will whip and beat us like *Furies*, and make us draw, or carry such excessive Burthens, that we strain our Eyes out of our Heads, and break our very Backs; and if we complain, as oft times we do, by our unwillingness to go, then they will not only belabour us with their Whips and their Cudgels, but *curse* us with a thousand *horrid Ex-ecrations*, and many *devilish Wishes*; which sometimes do awaken the very Wrath of Nature in us, and makes us fullen, cross, and stubborn; and then they abuse us yet more.

Others make use of us to hunt our Fellow Creatures; and riding us excessively, destroy many of us in that Sport, as they wickedly call it. There are another sort of things called *Idle Men*, or *Gentlemen*, (but nothing gentle do we find from them,) who finding some of us endued by God with great Celerity, and Swiftnefs of Foot, they put us upon Running of Races one with another, for to gratifie their foolish *Vanity*, *Pride*, and *Covetousness*. Likewise when Ambition, Malice, Revenge, or some other wrathful Passions, set *Princes* and *Nations* at variance; or when Insurrections and Rebellions are raised, and Wars are waged; though we have neither hand in the Quarrel, nor are like to get any share of Honour or Spoil by the Victory, yet we are forced to do

do a great part of the Service; and with the hazard of our Lives, rush into the Battle; and by being used to the *Martial Sounds* of Trumpets, Drums, and Guns, we become as mad and outrageous as our Riders, and seem to take delight in those Violences and Confusions; and yet, after all our Services, sometimes our Riders, in hard Sieges, will kill and eat us: And many times, when we grow old, we are knock'd on the Head, and made Dogs-meat; our Days shortned without any Consideration of our past Merits, and our murther'd Carcasses given to feed a Company of ravenous Hounds.

Is it not hard that we should be thus dealt with, and be made to undergo such terrible Slavery; as sometimes when former unreasonable Labours have drawn out our Eyes, yet even then no Rest, no Compassion is extended to us; but, blind as we are, we are put into the *Mill*, and there forced to drudge out the Remainder of our Life in a Circle of Misery? Have we not just Reason to complain of such cruel Usage, seeing we are the Delight and Pleasure of most Men, and the Companions of Princes? And if we that are their Favourites endure such Hardships from them, what can other Creatures expect? Nay, for all they pretend to admire and love us, yet they treat us worse than other Creatures: The *Sheep* and the *Cows* live at ease; and Shepherds are much more Compassionate, tender-spirited People, than those that have the Government of us; for when their Lords are pleased to prepare them for the Slaughter, they put them into a goodly Pasture, where they have Rest and Plenty; and when they are grown fat, though they kill them, yet they afford them an honourable Burial; interring their *Carcasses* in their own Paunches, and mixing their dead Flesh with good Liquor, and the precious Juice of the Grape, and fragrant Spices: But when we have spent all our youthful Days in over-hard Labour, and continual Travel, and suffered so many Inconveniences from Man, and for his sake contracted many Diseases; then, to make us amends, when we are almost ready to starve, without ever cherishing us up,
they

they knock us on the Head, and fling our Corps to the worst of Dogs, viz. filthy, ravenous, bawling Hounds. This is our Reward amongst the Sons of Men.

But let Man know this for a certain Truth, *That the Groaning of that Creature that suffereth Wrong, is the beginning of Pain and Torment to him that doth it*; and tho' we are dumb, and cannot call to our Creator after the manner of Men, with dissembling Hearts, and lying Tongues, yet we send up our Petitions to him after another Method, and in a natural way, and are sure to be heard; for we move the Principles of Nature by a certain *sympathetical Operation*, which awakens the Wrath, and draws down Judgments on the Oppressors.

For most of the Sons of Men are deceived, to think that it is no Evil to abuse and tyrannize over the inferior Creatures, as though we had no sense or feeling of our Pains. Are not we the Work of the great Creator's Hand? And though we are not so highly graduated in Nature as Man, yet we serve him (for the most part much more truly and constantly) in our station, for his Honour and Glory. Do we not proceed from the very same Earth Man did? Are not we compounded of the seven-fold Nature as well as he? Is there any Element wanting in us; and do not we contain the true Nature and Property of them all? Is it not by the invisible Spirit, and wonderful Power of our Creator, that we live, and move, and have our Being? Are we not the Sons of the Stars and Elements, even as Man himself? 'Tis true, we are not endued with the Divine Principle of *Light*, nor have we *immortal Souls*, as Men have; therefore our Creator doth not require that of us, as he doth of Man, who is the compleat Image of God and Nature, endued with Gifts Divine as well as Natural, and in every particular fitted to be a Prince and Governour; but he has not stood in, nor kept to that essential Law, but proved disobedient to the *Voice of Wisdom*, and enter'd with his Desires, not only into the Nature of the wild, savage Beasts of Prey, but awakened the fierce Wrath, and thereby deprived himself of the Divine Understanding.

derstanding, and true Method of Governing, and would fain be an absolute *Monarch*, or arbitrary *Tyrant*; making nothing at his pleasure to break the Laws of God; and invade and destroy all the Rights and Privileges of the inferiour Creatures. But our *Creator* will retalliate all our Wrongs; nay, the very Arts of Violence used unto us, naturally carry with them their own Punishment; therefore all those that use us roughly, and oppress us, and such as are of killing Occupations, are generally headstrong, violent, surly, and cruel.

But though we do undeservedly suffer many Miseries, this is our Comfort, our Lives are thereby shortned; and when Death comes, we are totally released from all our Slavery, and hard Labours: But it is not so with our *tyrannick Masters*; their Works will follow them to *Eternity*, and they cannot escape *Divine Vengeance*, if they do not, on this side the Grave, repent and forsake all their sinful Vanities and Oppressions. Therefore, O Man! consider thy Ways, and thy End, and what Principle is predominant in thee; and if thou expectest to die the Death of the Righteous, remember — That the righteous Man is merciful to his Beast.

CHAP. XVI.

Of Herbs, the proper Seasons of gathering them, and Ways to preserve them, so as they may not lose their Virtues.

Great is the Excellency of *Herbs, Plants, and Vegetables*, both for *Food* and *Physick*, and almost innumerable their Virtues; but two things are especially to be regarded: 1. That they be gathered in their proper time: And 2. So to preserve them after they be gathered, that when you have occasion to use them, they may not have lost their Virtue.

As to the first, We read, *Gen. 1. 14.* that God said, *Let there be Lights in the Firmaments of Heaven, to divide the*

the Day from the Night ; and let them be for Signs, and for Seasons, and for Days, and for Years. And V. 16. God made two great Lights, the greater to rule the Day, and the lesser to rule the Night. And the wise King witnesseth, That there is a proper Time and Season for doing all Things under the Sun. As the Creator made all things in a certain Measure of Time, so all things, both Celestial and Terrestrial, do vary and alter according to Time: The heavenly Bodies, the Planets, have their Time of Strength and Weakness ; sometimes near the Earth, sometimes remote, sometimes in friendly places of the Heavens, and agreeable to their own Natures ; thence called their Houses, their Joys, their Exaltations ; at other times in Signs of contrary Qualities, which are called their Detriment, or their Fall ; sometimes by friendly Aspects they are assisted, and fortified ; at other times, by Malevolent Rays they are debilitated ; and hence they have variously, at several Seasons respectively, their good and evil Influences and Operations in all inferiour Bodies ; especially such as are assimilated unto them, and thence said to be governed by them.

Does not the Excellency of Vocal and Instrumental Harmony consist in a proper Measure of Time ? And are not the Complexions, Shapes, Forms, Inclinations, and Dispositions, both of Men and Beasts, good or evil, handsome or the contrary, according to the time of Conception and Birth, and according as the benevolent or malevolent Configurations of the superiour Constellations are at that time. Also the Lord has ordained a certain measure and number of Days for the Females of all sorts of Creatures to go with Young, viz. between the Conception and Birth : And is there not a certain Time and Season for the Sowing of all Grains and Seeds ? And as every thing is timed, the Effects are better or worse : Also there is a proper Time for the cutting of Corn and Grass, and gathering of Fruits. Every Man and Woman have their Time of Strength and Weakness, and all Beasts have the same ; so have all Herbs, Fruits, and Grains their Seasons, and proper Times, when their
Virtues

Virtues are at the highest ; therefore I have thought it convenient to give some Directions for the gathering of some of the most *material Herbs* ; and when those *Constellations* that govern them are strong, and well dignified, either by *House*, *Exaltation*, or friendly *Configuration* with the *Fortunes*, or by being *Angular*, and the like ; at which times all *Vegetations* are in their flourishing state, and will prove the more effectual in the curing and preventing of Diseases, more especially if the subsequent Rules of *drying* and *preserving* of them afterwards be observed.

But this is to be noted, that sometimes it happens that some sorts of *Herbs* cannot be gathered in two or three Years time under good *Influences*, by reason their *Significators* are debilitated ; but if *Herbs* are gathered and preserved as we direct, they will keep two or three Years, but the first and second Year they are best. It is also to be noted, that on the friendly *Aspects* and *Conjunctions* of the *Planets*, the secret Virtues of *Herbs* are multiplied and manifested ; and if the *Physician*, or other User of them, knows them, and have Judgment to use them, they may perform great Cures : But if they shall take the gross, flegmy Herbs, without distinction, and administer them, without separating the crude, earthy parts from the more *spirituous* and *balsamick Virtues*, they often prove *destructive* rather than *sanative* ; increasing the Malignity of the Diseases and Venoms in the Body, rather than expelling them. Would it not be very easie both for the Learned, and also for the Unlearned, even every one, to get an *infallible Medicine*, and cure every Disease, if it were true which the Ancients have left on Record of *Herbs*, appropriating one *Herb* to cure forty or fifty several Diseases, and defects of Nature ; which do generally deceive all those that do rely upon and follow their *Receipts* and *Traditions*, as shall more at large be demonstrated from a true Ground in Nature.

Here follows the Tables for the gathering of *Herbs* in their proper Times.

A TABLE shewing the apt times to gather Herbs Astrologically; that is, when the Planets that govern them are Dignified, and in friendly Aspects, being here calculated for Nineteen Years.

Herbs under ♄ Saturn.

April & May	May and June	June and July	August and September.
Buckthorne, } Plantane, }	Arsmart, m Buckthorn, v Clowns, }	Amaranthus, v Byfoyle, w Blew bottle, m Wild Campions, w	Bistote, w Devils bit, v Pellitory of the Oak, v
Comfry, m	Woundwor. w Seatica Creefes, w	Dodder of thime, m	
Cross-wort, w	Harts ease, w	Goutwort, w	October and November.
Elm-Tree, w	Horse tail, m	Hemlock, v	Blackthorne, v
Flexweed, x	Knapweed, w	Henbane, v	Hemp, w
Fumitory, m	Knot-grass, m	Nightshade, w	Hawk weed, w
Water-fern, v	Mullen, w	Rupturewort, m	Loose strife, v
Peach-Tree, m	Redbeets, v	Spleenwort, w	Medler, w
Snake-weed, m	Solomons seal, v	Woundwort, m	Moss, v
	Servis Tree, m		Popler tree, w
	Shepherds purse, v		Quince tree, v
	Stinking } glad Vine, }		December.
	Tamarishtree, m		Ivy, w
	Throughleaf, w		Bl. Hellibore, v

Ann.	April.	May.	June.	July.	Aug.	Sept.	October.	Novem.	December.
Dom									
1683	14 23	2 11	12	4 23	6 30	25	13 14 15	15	8 15 24
1684	4 14	19 29	11 21	6	17 19	1 29	9 19 27	15	24
1685	13 22	2 11	22 23	13	14	2	8 19	9 16 29	25
1686	4 13	11 21	21	7 11	16 20	15 24	6 13	16	4
1687	4 14	2 21	7 12	8 20	22 26	22 28	7	17	3
1688	24 22	1 19	5 17	6 16	8	29	4 9	20	8 4
1689	9 30	18	2 19	7 25	14 28		2 3 21	26	26
1690		5	1 6 22	26	7 26	21	6 13	2 19 24	
1691	1 22	5	6	5 22	1 2	7 20		12 24	
1692		21	2	16 19	20 24	20		9 22	
1693	17	13		17 19 28		6 30	12 28	21	5 22
1694	12	29	6	16	9	5	10 11	1 24	9 10 6 24
1695	6 24	17 24		12	21 29	4 5	10 23		28
1696	10	5 13 30	21	5	30	1 2	10 17	3 15 25	8 14
1697	9	10 18	5			11 3	23	14 28	14 27
1698	8	10 19 31		3	21	2 25	10	26 28	21 22
1699	6 8	24	1 21 30	12			8 10 13 21	2	1 8
1700	2 20	11 12	24 27	23			6 19 27	8 29	3 19 21
1701	4	4 26	9 25	3 8 9			2 22		

Herbs under ♃ Jupiter.

April and May	May and June	June and July	August and September.
Bill-berries, ☿	Alexander, ☿	Agremony, ☿	
	Avens, ♄	Asparagus, ♄	Hazle-tree, ♄
	Balme, ☿	Burriage, ♀	
Chervil, ♀	Copmary, ☿	Clove-Gil- liffowers, ☿	
	Cinquefoyl, ♄	Dock, ☿	October and November.
Cheaf-nut, ♄	Dogs-grafs, ☿	Fig-tree, ☿	
	Endive, ☿	House-leek, ☿	
	Rofos, ☿	Long-wort, ✕	Horfe-tongue, ♄
Scurvy-grafs,	White-beet, ☿	Sage, ☿	
	Wood-betony, ♀	Samphire, ✕	
		Sucory, ♄	Liver-wort, ✕

Ann.	April.	May.	June.	July.	August.	Septemb.	October.	Novemb.
Dom								
1683	19	2 9 29	27	9	16 25	7	5 31	17 14 23
1684	5 22 27	11 31	29	12 24	29	15		13 29
1685		5 24 29		20 30 31	6 31	1 12 30	16	4 13
1686			13 24	5	4 12		24	12 15
1687	3		6 21	12 27	28 29		3 10 11	23
1688	9	6 25 29				1 12	18	2
1689	4 24 25	18	12 13 16	7 21 28	6		4	7 10
1690		6 10 11	9	20	18 27		3	9 25 28
1691	15	21 25	19 20	6 14 23		11		
1692	20 30	7 27		24 27	2 13	5 14 27	3 19	14
1693	15	24	13 14 27		13	1	4 7	3 5
1694	30	28	29 30	19	6 20 23	2	4 6 28	18 27
1695	12 19 21	3	3 4 30	17 31		7 9	17	5 9
1696	26	9 23	9 13	3 5 17	4 12	11 12 18	22	9
1697	15	15 28	20			21 28	20 27 29	14 27
1698			11 29	16 31	17 22	5 26		19 24
1699	5 7	18		23	1 21	5	7 10 14	
1700	1 3	10	3	28	7	3 22	24 30 31	8
1701	9 15 26	10	9 15 16 17			15	6 9	2 18

Herbs

Herbs under ♂ Mars.

June and July.	August.	September.	October and November.
Thistle, m	Ground Basil, m	Flee-wort, γ	Hawk-weed, m
Cotton Thistle, m	Bucher-broom, m	Mustard, γ	Madder, m
Alkeale, m	Broom, m	Taper-wort, γ	Onions, m
Barberries, m	Hawthorn,	Wormwood, γ	Ovin,
Cardus Benedi- ctus, γ	Nettles,		
Buck, m	Rubarb,		
Doves foot, γ			
Dragones, m			
Flex-weed, m			
Fursbush, m			
Garlick, m			
Master-wort, m			
Pepper-wort, γ			
Ground-pine, m			
Rest-harrow, m			
Round-docks, m			

Ann.	June.	July.	August.	Septem.	October.	November.
Dom						
1683	27	15		12 21	14 15 26	7 11
1684	7 11	4 21		21 24	13 25	26
1685		7 15 23		1 25	19	
1686	2 13 29	14 18			2	30
1687	5 15		4 10 23	29	9 11	
1688	28	19	15 24	1 18		
1689	12 25	19 28	17 30	29		7
1690	9	14	7	4 30		7 17 16 28
1691	29	6 21	8	9	11 31	17
1692	7 13	4 28	20 25	21		11 18
1693		4 10 22			4 8	8 27
1694	6 18		13	5 18		
1695	29		2 6	8 17		30
1696	6 13 21	9 28	9 25	17	1 22	19
1697	5 20 28			5 6	12 21 29	6 10
1698		3 9	12 28	18 28		13 21
1699	0 00 21	5	7	5		1 28
1700	0 21 26	3 28			30	
1701	9 18 26	5 9			4	3

Herbs under ☉ Sol.

April, May and June.	June and July.	August and Septem.
One blade, Butter bur, Angelica, Burnet, Cellindine, Eye-bright, Pimpernel, Rose a solis, Rosemary, Rue, Wall-nut-trees,	Ω St. John's Wort, Ω Marigolds, Ω Mistleto, Ω Small centry, Ω Tormentile,	Ω Ash-tree, Ω Bay-tree, Ω Piony, Ω Saffron, October and November. Juniper-berry-bush,

Ann.	April.	May.	June.	July.	Aug.	Septem.	Octo.	Novem.
Dom								
1683		18 23 27	7 29	19 -	6 16	1	14 31	3 15
1684	6 22	1	9 18 23		14 19	15	22 27	26
1685	16 20	24		15 29		2	6 16	9 28
1686	5	3 20	28	7 13 18	31	15 20		8 14
1687	2 29	16 26	11	20 27		4 28 29	3 18	
1688	10	6 28	10 13		16 24	28	9	3
1689	4	26	22	30	14 17	12	4 21	17
1690	6	11 13	19 21	10 20	25 26	30		1 2 9
1691	26	10		5	27	7	11 16	5 14
1692	9	7 31	13 16	26 22	23	18 29	2	11 20
1693		11	18 20	6 22 28		1 13 30	30	5 18
1694	3 12 20		3 6	18	9 26		4 8 11	
1695	2 24				9 20	8 22	23	6 26
1696	1 26	5 20		3 12 28	23	13 18		2 10
1697		5 18 20	12	2	4 18	13	12 20	15
1698	7 19	7 31	12 29		2	1 18 25	9	19 26
1699	3 7 8	20 23	12	16		24	7 8	5 12 19
1700	20	2 10	21 24		21	3 5	19	8 23
1701	9 12	4	14 17	5 8	19		1 9	1

Herbs under ♀ Venus.

<i>April and May</i>	<i>May and June</i>	<i>June and July</i>	<i>August and September.</i>
Alehoofe, ♂	Dwarf Eldertree,	Askanot, ♂	Winter-cherries, ♂
White Archangel, ♂	Featherfew, ♂	Arch Stinking, m	
Beans, ♂	Diep-wort, ♂	Beech-tree, ♂	
Black Elder-tree, ♂	Damask Roses, ♂	Bishops weed, ♂	Darnel, ♂
	Groundsel, ♂	Blackberry-bush ♂	
Colts-foot, ♀	Hartichoaks,	Burdock, ♂	Eringo, ♂
Cowslips, ♂	Honey-suckles ♂	Camomile, ♂	
Collibine, ♂	Herb Robert, ♂	Crabs-claws, ♂	Peach-tree, ♂
Common Elder-tree, ✕	Mint, ♂	French-beans, ♂	
Cherry-tree, ♂	Money-wort, ♂	Figwort, ♂	Plumbs, ♂
Daisies, ♂	Meed sweet, ♂	Golden Rode, ♂	
Cude Weed, ♂	Nep, ♂	Gromill, ♂	Wheat, ♂
Ladiesbed straw, ♂	Penny-royal, ♂	Gooseberry-bush, ♂	
	Plantane, ♂	Horehound, ♀	Yarrow, ♂
LadiesMantle, ♂	Senicle, ♂	Motherwort, ♂	
Self-heal, ♂	Strawberries,	Mugwort, ♂	
Wood sorrel, m		Mother of thyme ♀	October and November.
Wall-Pennyroyal ♂		Ragwort, ♂	
		Wood-sage, ♂	
		Spignole, m	
		Vervine, ♂	Garden-Parsnips ♂
		Sow Thistle, ♀	
		Sope wort, alias,	
		Sothern-wood, ♂	

Ann.	April.	May.	June.	July.	August.	Septem.	Octob.	Novem.
1683		9	9 25	4 9 15	28	7	19 26	1 8
1684	28	11	28	18	21 25	1 21 23	9 15 25	13
1685	11	28 29	10 18 22	7 20	14 17	18 25	8	13 29
1686	3 5	8	2 21		3 20	1	4 5 13	
1687	15 24		12 21		7 10 12	13 23		2 8 28
1688	9	14 29	17		8 24 23	29	18 26	20
1689	19 24 29	5 6	5 13 16	21 25		29	2 10 31	10 26
1690	5 6	6 21	6 24	14 16		21	3	10 17 19
1691	22	12 25	3		1 8	11 20	17 18	5 12
1692		29	2 11 23	6 28	11 23			9 14
1693	15 17	16	14 16	4 13 19	13 31	6	7 8 28	
1694	3	29	29	3	12	2 11 28	28	1
1695	6	3 26	30	12	9 19	4 6 9	25	6 9
1696	10	12 23 30		17 26	9 23 30	9 12	1 17 31	9 30
1697	15	27	12 28			4 6 28	13 23	27
1698	7 22 29	19	1 10	9	21	26	10 17	6 9
1699	16	9 18 24		12	7 21	28	13 14	5 10 17
1700	3	11	16		2 21		24	29
1701	22 29	13	14 16 26	3	10	15	3 4	2 21

Herbs under ☿ *Mercury*

May and June.

July.

October and Novem.

Amara Dulces,	☿	Jack by the hedge,	☿	Maple-tree,	☿
Dill,	☿				
Fern,	☿	Scabious,	☿	White maidens-hair,	☿
Fennel,	☿				
Germender,	☿	Smallage,	☿	Liquorish,	☿
Lillies of the Valley,	☿	Carraway,		Wild-Carrot	
Parsley,	☿	Horehound,		Sweet-Marjorem,	☿
Pellitory of Spain,	☿	Savory,		Mulberry-tree,	

Ann.	May.	June.	July.	October.	November.
Dom					
1683	18 20 22	9 25	19	5	8 11 14 23
1684	8 19 31	29 30	4 18 24	13 15 19 22	15
1685	5	9 10	13 23 29 30	6	4 16 28
1686	20		5 11 13 14	5 6	8 12 16 30
1687		7 15 28	8 12	7 9 10 18	2 17 23
1688	9 25	5 28	6	4 19 26	
1689	2 6 7 26	2 3 5 25	19 31	3 10 31	17
1690	3 12 13 31	1 24	11	6 31	7 10 24 26 27 29
1691	12 21	3 21 23 29	14 21 22	16 18 31	24
1692	31	7 11	4 6 19 22 24	19	17 20 22
1693	11 16	27	6 10 13 17	12 30	3 11 21
1694	28	19 20 30	3 16	6 8 10	8 18 24
1695	17	4 6 29	17 31	10 17 25	26
1696	9 13 20	7 9	19 21 26	10 31	10 15 25
1697	10 17 27		2	13 25 27 28	14 19 28
1698	10	1 11	16	9 12 17	9 10 24 28
1699	9 22 23	29	5 16 23	21 22	12 13 17 28
1700	2	3 16 26 27 28		20 21 31	1 15
1701	10 26	14 15 18 25		1 6 21	3 18

Herbs under ☽ Luna.

<i>April, May, and June</i>		<i>July.</i>
Adders Tongue,	☽ Clivers,	☽
Water Cultropes,	☽	
Chick-Weed,	✕ Cucumbers,	☽
Coral-wort,	☽	
Water-creefes,	☽ Water-flags,	☽
Duckmeat,	☽	
Flower-de-luce,	✕ Flew-elling,	✕
Ladyfmocks,	☽	
Lettice,	✕ Water-Lilly,	✕
Moon-wort,	☽	
Brink-Vervine,	☽ Purslain,	☽
Clary,	γ	
Wild-clary,	γ White Saxafrage,	☽
Moufe-Ear,	☽	
Orpine,	γ Willow-tree,	☽
Poppy,	☽	
Rattle-grafs,	☽ Loofs-strife,	☽
White Roses,	☽	

Ann. Dom	April.	May.	June.	July.
1683	16 21	14 25	9 15	9 13
1684	5 14 23	4 14	4 26 27	1 2 24
1685	12 23	20 28	11 21	10 25
1686	8 23	2 22	10 20 29	4 15 28
1687	1 12	6 28	4 29 30	28
1688	14	28	13 29 30	6 7
1689	13 27 28	3 10 11	8 16	5 6
1690	23 24 29	2 26	7 8	7 8
1691	4 28	13 14	15 16	3 4
1692	7 30	1 9 10	7 8 20	3 30
1693	5 17 18	14 21	4 18 28	3 28
1694	3 4 19 20	21	8 18	12
1695	4 14	2 3	2 4	1 2 4
1696	9 10 29 30	1 2 18 19	2 3 30	22 23
1697	2 6 14 20	5	26	5 6
1698	21 26	10 11	26	2 16 17
1699	10 15	14 15	8 17 26	10 11 26
1700	6 14 27	2 11		13
1701	26 30	2 21 22 23	5 6 15 25	4 14

The Explanation of the Tables.

First, Look for the Plant that you have a mind to gather, in the Table, and that will tell you what Month they must be gathered in; and then look in the Table of Months, and there you will find what Days will be best to gather them in.

As for Example.

I would know what time is best in the Year 1683. to gather *Fleewort*; looking in the Table, I find *Fleewort* to be an Herb of *Mars*, and to be gathered in *September*; then look underneath for *September*, and against the Year 1683. I find 12 and 21, which doth shew, that the 12th and the 21st are the best Days to gather that Herb in.

Again, I desire to know what time is best, in the Year 1684. to gather *Scurvey-Grass* in, I find *Scurvey-Grass* to be an Herb of *Jupiter*, and to be gathered in *April* and *May*; then look in the Table underneath for *April* and *May*, and against 1684. I find 5 22 27, 11 31. which shews that the 5 22 27 Days of *April*, and the 11 and 31 Days of *May*, are the best times to gather that Herb in; and so of the rest.

When you have gathered your *Herbs* in their proper Seasons, not only those you intended for Physical Operations, but also such as you keep for common uses, you are in every particular to observe the same Method and Rules that Husbandmen do in making of their Hay, that is, to dry them in the Sun, where the pleasant lively Rays of the Air have their free Influences, and to keep them duly turned, until the gross moisture, and phlegmy substance be *Exhaled*, or consumed by the Sun and Elements; and if the Season be *dry*, the best way is to put them together as they do Hay, and let them lie out all Night; but if not, then put them in the House at Nights, and when they are sufficiently dried, then

A a 3

make

make strong Paper-Baggs, and stuff them in as hard as possibly you can, tying them up close, and lay them in some open airy dry Room; but in the Winter, when the Air is humid, you may dispose of them in Rooms, where Fire is kept, but not too near; for too much, either Heat or Moisture, quickly destroys their pure Vertues; for the *Volatile parts*, when the slimy Substance is digested, will not endure any Violence without manifest Injury to the whole.

2. *Herbs* thus preserved, are best for all uses, when they have lain together two, three, or four Months in the Bags, for in that time they will heat and ferment, and pass through another Digestion, which does consume a certain fainty moist Quality (which the Sun and Elements could not destroy in the first Preparation, without Prejudice to the whole) whereby their pure *Spirituons Parts* become more free and *Volatile*, and will give forth their good Vertues as readily as *Mault* does, when they shall be put into any proper *Menstruum* or *Liquor*. *Herbs*, I say, thus ordered, are fit for all Physicall and Common Operations; do not the Husbandmen observe all the fore-mentioned Rules in making their *Hay*? viz. when they have dryed it in the Sun and open Air, not in the Shade (as *Physicians* and *Apothecaries* do who destroy thereby the Vertue of their *Herbs*) then they make it into small *Cocks*, and let it stand two or three days, or more, as the Weather will permit; after which, many will make it into large *Ricks*, viz. Almost a load or more in each, and let it stand two or three Weeks more, which does prepare and make it fitter to be made into *Stacks* or *Mows*, where it must settle very close, and heat and ferment, and so in four or five Months time it will, by this second Fermentation, digest and destroy that moist fainty Quality, which all *Hay* newly made does plentifully contain; after this it sends forth a finer or more pure *Scent* and *Smell*, and is far better for all Cattel: Where by the way it is to be noted, that *Hay* made into *Stacks* in the open Air, is to be preferred before that in Barns or Houses; for the former

former will settle much harder and closer, because the pure thin *Spirituons Vapours* of the Air do penetrate it, and thereby keep the *Spirituons Parts* living, and free from Suffocation, or contracting any gross humidity, which all places do abound with, where the pleasant comforting Rays of the Sun and Air are hindred from their having their free *Ingress, Egress* and *Regress*; therefore such Hay has a more odoriferous smell, that proceeds from the goodness and strength of the *Spirituons Parts*, and all sorts of Cattel will chuse to eat this before any other, especially *Sheep*, who are of all others most curious. Whereas *Hay* put into Barns, &c. will not settle so hard and close, though never so much care and pains be taken in treading it down; the Reason is, because the Sun and Air are shut out by the Walls and closeness of the Houses, so that there is great store of Humidity that suffocates the *Volatile Spirits*.

3. In drying your Herbs, care ought to be taken that the same be neither too much nor little; for the Sun and Air, by their secret Influence, exhale, consume and destroy the gross Humidity and Phlegm, that before did hold the *Spirituons Quality* captive, which hereby is set at liberty; as is manifest in all *Herbs* and *Grass*, whilst it remains green and unseparated; if you smell to it, its scent is *gross, fulsome* and *earthy*; but when the Sun and Elements have made separation, then it sends forth a Smell most Fragrant and Delightful, perfuming the whole Field with its wholesome Odours; but then if the same be there too long continued, the very same Influences which exhaled and destroyed the gross phlegmy Body, will also prey upon and consume the *Spirituons Parts* too, as all observing *Husbandmen* do know; and then such *Herbs*, or any other thing of like Nature, will not have any true Vertue or Life in them. On the other side, if they be not dried enough, the gross phlegmy Substance that remains will suffocate the pure *Spirits*, and cause *Putrefaction*, and kindle the *bitter, sower* and *astringent Qualities*, which in a short time will destroy all the pure *Balsamick Vertues*.

4. If any kind of *Herbs* be dried in the Shade or House, they thereby lose all their good Vertues, or very much impair them; For, 'Tis the Sun and open Air that keeps the *Volatile Spirits*, and *Balsamick Virtues* living, for want whereof, the true Life, and spirituous Properties will be suffocated and destroyed. Is not the Air of all Houses gross, fulsome and humid, if you compare it with the common Air abroad? Are not all *Insects* and *Vermin* generated in shady dull places? and whence is it, but through the great store of *Humidity* and gross *Vapours*, which such places do contract? Thus *Moths* are bred in Garments that are kept in close places, where the Air has not its free Influences; whereas on the contrary, the Sun Beams, and open Air, prevent the generation of such *Vermin*.

But now contrary to Nature, Reason and common Sense, the fashion which our *Lip-learned Physicians*, and *Apothecaries* that serve a perpetual *Apprenticeship* to Tradition, practice is this.—They dry their *Herbs* in the Shade, and afterwards expose them to the *Sulphurous Stinking Humid Air* of their Houses. But, I believe, should the Learnedst *Doctor* or *Pot-carrier* of them all, tell a Country-man, that the best way to preserve the strength and natural Virtues of his *Hay*, were to dry it in the Shade or House, he could not but laugh at their simplicity; for he knows that *Hay* so dried and made, would starve his Cattel, and that that proves the best *Hay*, which is made when the Sun shines clear, and in a fresh gale of Wind; For 'tis the pure thin *Spirituons Vapours* of the Air that penetrate all Bodies, and keep the *Spirits* of each thing living in all Preparations.

A Man would think it almost impossible, for those that make it their whole business to prepare Medicines, to be so *foolishly Ignorant* of the Nature of things, and the Knowledge of themselves. What a clutter do they keep with their vast Volumes of *Pharmacy*, and musty old Rules? And yet when all is done, one may modestly avow, that an ordinary *Husband-man* has abundantly more understanding in the proper and natural way of pre-

preparing the Food for his Cattel, than these Worshipful *Rabbies* have either in the Preparations of their own, or Patients Food, or Phyfick; and the Common People seeing what these Men of reputed Learning do, follow them like *Apes*, never questioning whether it be good or bad; so verifying the Proverb, where *The Blind leads the Blind*, &c.

Tell me, I pray, what Virtue or true Life hath *Carduus*, *Wormwood*, *Centaury*, *Winter-Cherries*, and many other sorts of Physical Herbs, when dried in the *Saturnine* Shades, and then exposed to the dull thick *Airs* of Shops, Cellars, Garrets, and Herb-womens Stalls, and other close sulphurous Places, more fit for the Generation of *Vermin* and *Insects*, than any thing else. 'Tis confessed, a Man may use some of the before-mentioned *Martial Herbs*, as courly as he will, nevertheless they will retain the strong fulsom bitter Taste and Qualities of *Mars* and *Saturn*, because it is the Original and very Center of their Life, and therefore cannot be destroyed, except such *Herbs* be annihilated; but the pure *Essential Virtues* and *Balsamick Body* are wholly destroyed: Therefore Medicines made of any *Herbs* prepared, as most *Physicians* and *Apothecaries* do, are loathsome to Nature and the Stomach, and they have no power to assist Nature, or cure those Diseases which the wise Ancients have appropriated them unto. Now if *Physicians* and *Apothecaries* do not understand these things that are so plain and evident to every *Shepherd* and *Husbandman*, they may well be suspected in their Compositions; for if the first Preparation be wrong, and the true and living Virtues destroyed, let the wisest of them all use what Art they will, they can never obtain the lost Virtue, nor make a good Medicine thereof; indeed such Herbs and Things may serve their turn to make up their *confused Compositions*, which do consist of as many ingredients as there are Weeks in the Year, most of which are of as disagreeing Natures, as Light to Darkness, or Summer to Winter; for this cause most of their Medicines prove ineffectual; for the *Physical Virtues* of most

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of the *Simples* are destroyed for want of Care and Understanding, either whilst they remain intire, or else by such an undue Composition, where things of quite different Natures confound each other. For if two things of contrary Natures be added together, they make a degree of Variation, and produce a Juice or Virtue of a third Nature; but then, if you add a third Ingredient, whose predominant Quality is contrary both to the first and second, then such a Composition, or Medicine, does make three degrees of Variation, and produceth a Juice or Virtue of a contrary Nature and Operation to both the first and second Ingredients, (which I have particularly demonstrated from the Arts of *Dying* and *Painting*, in the Chapter Of mixtures of Food) so that when ten or twenty several things are added together, they make such a Confusion, and as it were strife in Nature, that such *Physick* or *Food* has not the true Nature nor Operation of any one of them; and, being unnatural, the Stomach and whole Nature of Man doth loath them; for in such Mixtures, things not *Homogenial*, or agreeable to each other, being jumbled together, there thence ariseth an inward and secret strife for Mastery, and so that Quality becomes strong, which before their incorporating was weak, and so *& contra*, making that Property appear which lay hid, and hides that which before was most manifest; so great is the power of the Sympathy and Antipathy of things.

For this Cause the *Ancients* did forbid those Varieties of Mixtures both in *Food* and *Physick*; for they saw, from an inward eye of Understanding, the great danger of *compounded Dishes* or *Medicines*, and that the common use of them did generate compounded Diseases, which no *Medicine* hath Power, or any *Physician* Skill to Cure. Therefore the generality of Men in former Ages, and also those in this, who live on *simple Meats* and *Drinks*, and observe the Rules of Sobriety, are free from those torturing Diseases that the Superfluous and Intemperate are subject unto; such as use due Labour and Exercises, and live on *Bread*, *Butter*, and ordinary *Cheese*, *Milk-Pottage*,

Pottage, Gruels, and the like, and drink small Beer, and observe the Rules of Chastity, and lie on hard Beds, few of this sort of People are troubled with the Gout, Dropsie, Stone, Palsie, Consumption, windy Diseases, or the like; nothing being a greater Evil to Nature, than those improper and unnatural Mixtures both of Food and Physick, the first being the very Radix of Diseases, and the second does increase and prolong them. Physicians may pretend and boast as much as they will of the Excellency of their Dispensatory Ware; 'tis certain, that such Diseases as are generated by degrees, by the frequent use and eating of compounded Food (which generally consist of disagreeing Ingredients, as aforesaid, and made meerly to prolong the pleasure of the Throat) are not to be routed by all their Regiments of Compounded, Recomounded, Decomounded, and Surrecomounded Medicines, as daily Experience shews.

Therefore let no Man have Faith, or repose Confidence in such adulterated confused *Nauseities*, but fear the Lord, and learn to know the Power of *Temperance* before it be too late; for when once Diseases have invaded the Body, and wasted the Spirits, then 'tis a difficult matter to root out such Disorders either by *Temperance* or *Medicine*; but still the first has the greater Power to give Relief, there being far greater Danger in rich compounded Foods and Cordial Drinks, and compounded Potions of Physick, than most imagine, or can be sensible of, except they separate and enter into Self-denial, and observe both Quality and Quantity of Meats and Drinks, and then their Eyes will be opened, and see the Errors of those things which formerly they practiced.

It is not for nothing that Mankind is so miserably afflicted with such a number of *Torturing Diseases*, nor is it through any *Natural Defect*, as some vainly suppose; for Mankind in his *Radix* is the most compleat, soundest and healthiest of all Creatures, endued with the greatest and strongest natural Spirits, and had he not depraved himself by Disorders and Superfluities, would have exceeded all other *Animals*, as to health. Do we ever

read

read of any of the *Prophets* or *Patriarchs*, in the first Ages of the World, that they were Sick? No, there is not a word of their Sicknes, but that they lived to great Ages in perfect Health (for ought we find) and soundness of Mind and Body. There was then no need of Universities, where Men must spend ten or twenty Years meerly to read *Receipts* over, and to learn to write a *Bill of Confusion* to the Apothecaries, or to put their own Eyes out, that so they might see with other Mens, nor to learn *Canting words*, to deceive the Ignorant. Their whole drift and design from the beginning to the end being to get *Money*, to live in Wantonness, Gluttony, and Superfluity. There was no occasion amongst the *Ancients* for this sort of People; for every one was his own Physician; for so long as Men studied the Knowledge of God and Nature in themselves, there was no place for this External *Babylonical Building*, or for the authorizing of *Ignorant Pedantry* for the sole Curing, or rather killing of their Neighbours. Can any understand, or read another Man's Book, that cannot read one word in his own? A Man's self is a Book, in which is comprehended all kind of Learning, both Humane and Divine, the *Radix* of all *Arts* and *Sciences*. For in this *Little World* (*Man*) was communicated unto the *Wise Ancients* the Virtues of all *Herbs*, *Seeds*, *Grains*, *Animals*, and *Minerals*; for the Ancient Physicians had not *Libraries* of many *Thousand Books*, nor did they spend their time in reading other Men's Works, nor satisfied themselves with Traditions, but were contented with one Book, viz. *The Knowledge of God and Nature in themselves*; and this Book they read with their own *Eyes*, and not with the Counterfeit *Spectacles* of *Aristotle* or *Galen*. If Men would but stand still from *Self-hood*, then would they see the Salvation of the Lord. The *Old Physicians* and *Naturalists*, when they were not well, or any of their Neighbours were distemper'd, did not content themselves with musty uncertain *Receipts*; for they knew that the same *Herb* which has proved beneficial to the

Cure

Cure of one Mans Diseases, might not do any good, but rather harm to another, even though their Diseases seemed to proceed from a like Cause: And does not our daily Experience manifest the truth of this? Therefore they in all difficult points applied themselves to the *Divine Oracle*, and *Holy Light* in themselves, which did teach them some *Herb*, *Seed*, *Grain*, or the like, and also the manner how to use it, which did perform wonderful Cures, because there was an inward Virtue, and the power of the Spirit went with them; they did not keep any certain Method with all Patients alike, as *our Quacks* do now-a-days; for the same *Herb*, or other thing that cured a *Consumption* in one, they did not administer to another in the like Disease, except they were pointed unto it by their Good *Genius*. Herein consists the right Cure both of the Soul and Body, when man does apply himself to the right Object, with *Faith in the Lord*; then will the Lord teach him in all particulars; for the Spirit of the Divine Power can make every little and small thing work wonderful Effects.

'Tis true, the Ancients did set down in writing many of those *Herbs*, and other things, which their *Genius* did teach them for the Cure of various Diseases; but they did as little think, that after-generations would make a great Trade of getting Money by their *Receipts*, as the Prophets and holy illuminated Men of God did, *That the Men of the World would do the like by their Writings*; and yet alas! what an *Huckstering* there is kept now-a-days with them both? The worthy Sayings and Writings of the *Ancients* cannot be understood or applied, but only by the same Spirit that gave them forth, either in things Divine or Natural. But these things are not considered either by those that are called *Divines* and *Physicians*, or by the People: But so soon as any one finds himself disordered by Sickness, they presently run to the Doctor, and the Doctor to his Books, and out of some one of them *Scraps* a Receipt, and if that won't do, the poor Creature may die for him; for neither the one nor the other so much as think to enquire of the true
Physi-

Physician, viz. the *never-failing Oracle* in themselves, which if hearkened unto in Humility, would teach them what to do in all particulars, as it did the *Ancients*; for those *Herbs*, and great Cures wrought by them, were not set down and recorded, that after-Generations should *imitate them like Apes*, without the true understanding of the Spirit, but that Men might see the wonderful Power and Efficacy of the Spirit of the Lord, when Men do apply themselves unto its Government. If Men would but stand still, and not so eagerly pursue Tradition, and the Inventions of Men and *Self-hood*, then the *good Genius* would be ready and prompt to shew and instruct them in any things belonging to their Preservation: For in the way of God and Nature, every little thing is made strong and powerful; but when Men have not the Knowledge of God and Nature in themselves, then all goes astray, and the true Efficacy or Virtue is not known, nor have the Applications of the best things any good effect.

By what hath been said, appears the Reason why those *Physical Herbs* and *Seeds*, which the *Ancients* have appropriated for the cure of such and such *Diseases*, do not cure those *Distempers*, nor have any such Effects; for if every *Herb* could accomplish such Cures as are recorded thereby to have been done, certainly there would none be sick, but *All* would be made whole; but Experience shews the contrary; Nay, are there not many living Testimonies at this day, who waiting in Humility at the *Internal Altar*, have been directed, such an *Herb*, or other thing; and the manner of using it, which being followed, the Cure has been effected in a wonderful manner? And yet the very same Persons at other times, in the like Distresses and Disorders, have not minded their *good Genius*, but looked abroad amongst the *Swine* for Cure, where there is neither *Life*, *Knowledge*, *Power* nor *Virtue*, but only an *Ignorant* *busy imitating Ape*, cloathed with a *Velvet Coat*, and as their Course hath been, the success proved answerable; he has perhaps purged their *Purses* to a *Vacuum*; stuffed
their

their Bodies with Slops; filled their Chambers with *Gal-ly-Pots* and *Glasses*; weakened Nature and strengthened the Disease, so that it carries away *Life Captive* at the Wheels of its Triumphant Chariot; and all that Mr. *Dunce-Doctor* has to say for himself, is, That he proceeded *secundum Artem*, and destroyed you after the exactest method in the World.

All Practice of *Physick* that is from *Receipts* and *Tradition*, is uncertain and abominable to Nature, more especially where there is a multitude of Ingredients mixed together, for the most part of various Natures, and contrary Qualities, as though they would force Nature into Obedience, by the several sorts of Engines and Enemies of divers kinds, which they bring against her; Whereas in truth, when there are *twenty, thirty, forty, fifty, sixty*, or an *hundred* several things compounded together, and of as many distinct Natures, no Man on Earth can know the *Genuine* Operation of such a *Medicine*. Does not Experience shew, that in *Food*, if you compound ten or twenty sorts of things, the best and strongest Stomach will loath such Food after one Meal or two; who is there (let his Constitution be what it will) that would be satisfied, if he were confined to live on your richest sort of *Cake-Bread*, that has ten or twelve Ingredients in it? Are not the pure natural Operations of each thing destroyed and adulterated, where various things are thus mixed together of different Natures? And does not the Pallate and Stomach grow weary and sick, if confined to such Foods? The very same is to be understood in *Physical Preparations*, there being not much difference between the *Apothecaries*, and our more curious *Cooks Compositions*, both being alike preposterous and inimical to Nature.

To demonstrate this, I shall here insert a learned Doctor's Prescription. A Gentlewoman had a Son, whom being not well, she supposed was in a *Consumption*; she applies her self to a Famous Doctor for *Learning* and *Skill*, who informs her, *her Son was in a wasting Condition*; and you must needs believe it, for he saw it in the
Boy's

Boy's Piss; then she desired him to give her Directions how she might prevent that Consuming Distemper? Mr. Doctor having once more peep'd in the Urinal, thrice shook his Noddle, and twice stroked the place where he should have had a Beard, perceiving the Angels to appear, was presently enlightned by the False Prophet, Tradition, to give the Gentlewoman this following Bill to the Apothecary, which does consist of no less than three and thirty Ingredients. But by that time the Apothecary had mustered up his several Slops, and compleated the Composition of *Omniumgatherum*, the Small-Pox began to appear, and put a period to Goodman Doctor's future proceedings, who else, to prevent the Boy's Consumption, would have loaded his Guts with Materials enough to half set up an Apothecary.

The Receipt.

In English.

R. Ol Amygd. dulc.
rec. Syr. Capiat Veneris
ana ℥iss. Sacchar. Cant.
℥iss. mis. exactissim. Ca-
piat cochleare unum ter
quaterve in die super bi-
bendo ℥iv. Apozem, se-
quent. calid.

Re. Decoct. pector de-
purat. ℥jss. Tinct. Crocj.
Syr. capil Veneris ana ℥iss.
mis. fiat Apozema.

R. Cons. Ros. rub.
antiq. per setacerum tra-
ject. ℥ii. Pulv. Haly ℥iss.
Laud. liquid. ℥i. Syr.

Take Oyl of sweet Al-
monds new drawn, Syrup of
Maidenhair; of each one
Ounce and half; White-Su-
garcandy-powder one Dram
and half, mix them, and take
one spoonful three or four
times a day, drinking after
each Dose a quarter of a pint
of the following Apozem
warm.

Take of the Pectoral Deco-
ction depurated, a pint and
half, Tincture of Saffron, and
Syrup of Maidenhair, of each
one Ounce and half, mix
them for an Apozem.

Take Conserve of Old-
Red-Roses pulped, two Oun-
ces, Pulvis Haily a Dram and
half, liquid Laudanum one
Bal-

Balsamic. q. s. m. f. E- | Dram, Syrup of Balsom a
lecturium de N. m. sin- | sufficient quantity, to make
gulis noctibus. quo Capiat | it into an Electuary. To be
Quantitatem. | taken the quantity of a Nut-
 meg every Night at Bed-
 time.

This is the Bill, whose Ingredients (if you trace them to their Originals) are *Thirty three*, and their various Natures as many, disagreeing one with the other, and consequently make a Medicine of a loathing Quality, and far sicker in Nature than the distempered Patient.

The very same is to be understood of most or all the things they administer under the Name of *Cordials* to sick languishing and dying People, as being Mixtures of cool'd stilled Waters of several sorts, with certain *Syrups*, *Epidemick-Waters*, and other like Slops, which are all great *Nauseates* to Nature, even in the healthiest state; and if so, what a miserable Condition then must the Sick be in? The truth is, Men in the time of health, strength and vigour, do make the best of *Cordials* too common to them, *viz.* Wine, which many Drink to the destruction of their Health, and then when they are sick, they must have a change, though it be for the worse; and so they take up with these loathsome *Compositions* of the *Apothecaries*, which are so far from being really *Cordial*, that they are oppressive to Nature.

'Tis a thing of evil consequence to be ignorant of the most excellent and sublime Virtues of the *Herbs*, which our own Country does produce, both for all Physical Uses, and also for Food, there being no way so safe for Nature, as to apply and use simple *Herbs* in the Cure of Diseases; for as simple Food is always the most harmless, as administering a proper and equal Nourishment to the Body and Spirits; the very same is to be understood in all *Physical Operations*; for the Nature of each thing is adulterated, and its Physical Virtue destroyed by the contrary Qualities of other intermixt Ingredients.

It is further to be noted, that most sorts of *Herbs*, when cut in their proper Seasons, and under good Influences, and afterwards dryed, according to the Rules before-mentioned, are far better than when Green, for the making of *Posset-drinks* and *Decoctions*, and also for *Cordials* by infusion; for the Sun and Elements do exhale and destroy the gross earthy phlegmy substance, and preserve the pure spirituous parts, and Balsamick Virtues, and sets the Spirits free, that it becomes volatile; which pure Virtues in all or most green *Herbs* are captivated by the earthy Body of *Phlegm*. Therefore when dry *Herbs* (which are properly preserved) are committed to any proper Liquor, as *Hot-Water*, *Beer*, *Ale*, *Cyder*, *Wine*, *Spirit of Wine*, &c. any of those Liquors will greedily receive the good Virtues and Spirituous parts better than they can from *Herbs* that are Green. And when *Herbs* have lain together five or six Months, they are fitter for such uses than when first gathered; and being so preserved, as before is directed, will keep good for several Years.

This Preparation of the Sun and Elements is much to be esteemed, and no Preparation performed by common Fire is to be compared therewith; for, by this *Chymical Art of Nature*, the more sublime Virtues and Vegetative Qualities are preserved, and the gross earthy Substance destroyed; but in all our *Chymical Preparations* and *Separations*, there is a contrary Operation; for when the *Chymist* takes *Herbs*, and commits them to his Fire, he cannot preserve neither the pure *Volatile Spirit*, nor *Balsamick Body* or *Vegetative Virtue*, but only the fierce fiery harsh astringent *Bitter Spirits*, which properties are the original of every Life, and cannot be destroyed in any Preparation, though never so unnatural, except the things could be annihilated; for this Cause all such Sulphurous fiery Liquors will not work and ferment, as all other sorts of Liquors will, even *Water* it self, when any *Balsamick Body* is joyned with it, as *Sugar*, or the like; but those other *Chymical Liquors* are at the end of Nature, and therefore they will not admit of an other Motion.

Hence

Hence it follows, that all sorts of Spirits, as of *Scurvey-Grass*, of *Salt*, and many others of like Nature that are prepared by Fire, whereby the Radical Moisture, or sweet Balsamick Quality, the *Volatile Spirit*, and *Vegative Vertue* or *middle Quality* are all destroyed, have no such Physical Vertues as their Authors appropriate unto them: And we do affirm, that such as have the Disease called the *Scurvey* in their Blood shall be as soon, and as well cured, by taking every Morning so many Drops of strong Spirit of Wine, as they shall by taking this sort of *Spirit of Scurvey Grass*, and so of the *Spirit of Salt*, and others: For the harsh sulphurous Fires in *Stills*, where the friendly Element of *Air* is hindred from having its Influence, does totally destroy the *pure Virtues*, and opening cleansing Qualities, and there does run off only a *fierce, keen, harsh, fiery, astringent, bitter, furious Spirit*, which is very pernicious to Nature, and to all the friendly Virtues in the *Body*; nor was it ever known that any such Spirits have given help, or cured any of those Diseases, which the *Lying Authors* do so much boast of. You may try whether this be true, if you take any opening, cleansing or purging *Herbs*, *Seeds*, or the like, and put them into any kind of *Liquor*, viz. *Water*, *Beer*, *Ale*, *Wine* or *Brandy* (the last of which those great *Physicians* and *Masters of Art*, do use to draw their *Spirits of Scurvey-Grass* in;) when you have put your Ingredients into your *Liquor*, let them lie in it two or three days, more or less as you please, then put the *Herbs* and *Seeds*, with the *Liquor*, into your *Still* or *Limbeck*, and draw it off, and you shall only have an harsh, strong, fiery, tart Spirit, void of all the Purging, Opening and Cleansing Qualities such *Herbs* or *Seeds* were naturally endued withal.

The very same, or other as great Evils are in many other of the *Physicians* and *Apothecaries* Preparations, which ought to be considered, and their *blind Traditional* senseless *Ways* and *Methods* to be abandoned, as destructive to the Health, and Well-being of Nature.

It is further to be noted, that none ought to apply

themselves to the *Practice* of *Physick*, but such only as the Lord hath in their Radixes endued with *proper Gifts*, and *natural Parts*; for 'tis not sufficient for them to read other Mens Works, and vapour with their *Receipts*, like the proud *Jack-daw* in the Fable, with the *fine Feathers* stolen from other Birds, but they ought to know the true Principles, Nature and Operation of every *Herb, Plant, Animal* or *Mineral*, that they make use of, and for what it is good, and the contrary in themselves, and also what *Simples* are proper to be *Compound*ed, and what not; for he that has no true Knowledge in himself of the Nature of things, but follows *Tradition* *blind-fold*, and trusts to other Peoples *Sayso's*, must needs make strange work, and instead of *Curing*, often times *Kill*; and when he does Cure, 'tis by meer chance; whereas *Physicians* ought not to administer any Medicine without true Knowledge both of his Patients Disease, and what he gives to remove it; all things, especially where mens Lives are concerned, ought to be done with light and judgment, and not *without Faith and Prayer to God*, the Creator of all things, who is the inward Virtue, Power and Life of every thing: For *Faith* and *Prayer* do wonders, opening the inward Virtue and Centre of every mean and simple Medicine or thing, even *Clay* and *Spittle* with it, shall cure the *Blind*; this all *Physicians* ought to be inwardly sensible of, and not put so much trust in their Authors; for many of them have been very vain and extravagant in their Writings, telling us that such and such *Herbs* and other things were indued with such wonderful Virtues, and would cure such Diseases, when in truth there were no such things; and also invented many improper *Compositions*, even any thing they fancied, and most of their Sayings are meer Stories, and as contrary to Truth, as Light to Darkness. Now on such a tottering Foundation, what Structure of safety can be expected to be built? Our Modern *Physicians* are much like our *Lawyers*, if a Man is like to lose part of his Estate, and will vindicate his Cause by Law, 'tis twenty to one but he spends the other part to secure

secure that, and after abundance of charge and trouble, loseth the whole: Just so, if a man through *Disorder* and *Intemperance* hath in part destroyed his Health, he may be sure to destroy the other part also, if he keep close, and follow the *Physicians* Preparations, and take good store of their adulterated Medicines.

We must also note, that every Patient ought to turn the Eyes of his Mind inward, and wait at the Altar of the Lord for an answer, and not to do or take any Medicines without some Assurance or Faith in the Lord of his Blessing; nor ought any to think himself too mean or simple, because he is unlearned; for do but read the Scriptures, and you may be satisfied, that the Lord in all Ages has plentifully given his *Gifts* and *Graces* both *Divine* and *Natural*, to the *Simple* and *Unlearned*: And as to the Learning of this World, did not our Lord Christ himself give his Father, the Author of all Beings, thanks, *That he had hid the Mysteries of Salvation* (both of Soul and Body) *from the Wise and Better-learned of this World, and revealed them unto Babes*; poor, mean and unlearned People; *Peter the Fisher-man*; *Paul the Tent-maker*, &c. For indeed the Rich and Learned have shut and double-barr'd the Windows of their Souls against the simple Light of Truth; they have cloathed themselves with Vanity and Self-hood, being contented with *Tradition* and a *Worldly puffing up Knowledge*, which serves them to swagger with, but not to do any good with, either to themselves or others; so that there is no room for the operation of the friendly Love and Light of God; they are so full of swelling proud Spirits, and noise and boasting: Hence it comes to pass that these Admirers of *Tradition* and *Pocket-Learning*, and the ways of the Multitude, are always apt to despise the Simplicity of the Divine Power, and Voice of Wisdom, not only in themselves but all others; and therefore the Lord chuseth to unfold his *holy* and *natural Mysteries* unto the *Poor* and *Needy*, and such who are not wise in their own Eyes, and whose Eye-lids are not lifted up: For nothing obstructs the Work of the Lord, and the Revelations of his

Holy Spirit in men, more than *Inward-Riches*, *Self-conceitedness*, and the *Babylonical-Learning* of the *Schools of this World*, which like a too Luxuriant and not well Cultivated Soil, produce such abundance of *Rank-weeds*, as overtop and choak the good *Seed*, that it cannot attain to any maturity in the Government of a Mans Life; the same is to be understood of all outward *Fulness* and *Intemperance*: Therefore let none think themselves unworthy because they have not the *Learning of Babel*, or because they are *simple*; for such as are *unlearned and empty*, if they come to the Lord in *Humility* and *Faith*, he will *abundantly teach them*, and *plentifully fill them with all good things*.

The most Natural and Proper Way of making of Cordials with any kind of Herbs, Seeds, Flowers, Spices and Drugs, either simple or compound.

Take any sort of *Herbs, Seeds, Flowers, Spices or Drugs*, either simple or compound (but the first is to be preferred before the latter) the *Drugs* and *Seeds* are to be bruised or cut, what Quantity you think convenient, infuse them in *Ale, Beer, Cyder, Wine or Spirit of Wine*; but remember that they do not continue above one hour in your *Liquor*; but if the Quantity of *Seeds, Herbs, Drugs or Flowers*, be great, and but little *Liquor*, then half an hour will be a sufficient time for you to continue your Infusion; the same is to be understood if your *Herbs* or *ingredients* be of a strong bitter Quality, as *Wormwood, Featherfew, Tansie*, and the like, your Vessel ought to be close stopt all the time of your Infusion, then strain out your *Liquor*, putting it into Bottles, and when 'tis settled, sweeten it to what degree you think fit, with *Refined-Sugar*, which is to be preferred before any kind of *Syrups*; for they are broken flat Bodies, like any sort of Food that is prepared twice, and therefore when mixed with any kind of *Liquor or Drink*, they give it a sickish fainty Taste, being dull, heavy and unpleasing to the Stomach. Which of you, that prefer the use of *Syrups*

so much, if you were to have your Drink sweetned when you are in health, would chuse Syrups to do it with? I believe scarce one man of an hundred, but rather *White-Sugar*, with which, when you have sweetened your Infusion or Liquor, prepared as aforelaid, you have a *Cordial* far more friendly to Nature, and more impregnated with the real and natural Virtues of the *Herbs, Seeds, Druggs, &c.* which you have made choice of to use, than any that is or can be drawn by *Distillation*, for the Reasons beforementioned.

But if you let your Ingredients lie soaking two, three, four, five, Days, or a Week, more or less, as is usual for most people to do, then the pure *Volatile balsamick Virtues* and *Tinctures* will become either suffocated or evaporated; for all sorts of *Menstruums* or *Liquors* do first extract or receive the pure subtle spirituous Qualities, especially of all such *Herbs, Seeds, Grains* or *Flowers*, as have already passed through any kind of Digestion or Fermentation, as all *dry Herbs* have, that are prepared according to our Rules; and also all *green Herbs* that are *Spicy* and *Aromatick* do the same; therefore if continued too long in such *Liquors*, the pure Virtues, and sweet spirituous parts become suffocated by degrees, and then presently appears the *strong, gross, bitter, sower* and *astringent Qualities*, which poysonous Properties do prey upon and devour the sweet Body and pure Spirits; for which cause all such *Infusions* or *Cordials* have a strong fulsome smell and taste, and equally unpleasant to the Nose, the Pallate and the Stomach. Many Examples I could instance to demonstrate this, but I shall only name one, which is very plain, familiar and material, viz. in *Brewing Ale* and *Beer*; First, you make your *Liquor* boiling hot, then put the Mault to it and stir it, letting it stand together one hour or thereabouts, and then you let that *Liquor* run off, and so have a brave friendly Sweet Wort. But should you have done as most *Physicians, Apothecaries*, and others do, viz. have let your Mault and *Liquor* stood infusing five or six Hours, a Day, a Week, or the like, I appeal to your selves, if your

Wort would not have turned *sower, sharp, keen*, and of no use or virtue, except for *Stilling*; whereby 'tis evident, that all Infusions, that are continued beyond their proper time, do lose all their good Virtues, more especially if they be such things as have already passed thro' any kind of Fermentation or Digestion; the gross Bodies of all such things being in a Degree opened, whereby the Balsamick Virtues become, as it were, volatile, which before lay hid or captivated in the Body of Phlegm, as is most manifest in all *Grass* or *Herbage*. Take an handful of *Grass* and smell to it, does it not send forth a gross, fulsome earthy smell and scent; but if you expose the same *Grass* two or three Days to the Sun and open Air, which will exhale and destroy the fulsome phlegmy parts, and more earthy substance, opening the Body, and then the Spirituous parts become so volatile, that it will perfume the whole Field. And if this Preparation be not discontinued, the same Sun and Elements will exhale and destroy the good Virtues also; and for this cause, I told you, that *dried Herbs, Seeds and Grains*, are to be preferred before *Green*, except some *Spicy Herbs*, whose pure Virtues stand a degree more external than others, and such are best to be used *Green*: But others, when infused *Green*, impart their gross phlegmy Substance to the Liquor.

Dried Herbs, Seeds, Grains, and the like, when committed to any proper *Liquor*, do more freely give forth their good Virtues, than the *Green*; for the *Spirituous Qualities*, and *sweet Body* is more ready to infuse it self, than other the *astringent, bitter or sower Qualities*, but they follow close at the heels of the good Virtues, and if the Infusion or Preparation be not rightly timed, then these fierce original *strong Qualities* will suffocate the supple Spirits, and in a moment the *sweet Body* turns *sower, eager and astringent*, and the use of all such things proves very destructive to the *Health of the Body*, and are very unpleasant to the *Pallate and Stomach*, for as there is a most pleasant sweet friendly Power and Virtue in all *Herbs, Seeds and Grains*; so, on the contrary, there is a

strong

strong gross poysonous fulsome Quality, there being nothing so good but it hath an evil in it, nor any thing so evil, but there is an essential good in it; therefore there is required Wisdom and Understanding in all Preparations, whether for Food or Physick.

The Proper Natural way of making physical Decoctions, Posset-Drink, &c. with Herbs and Seeds, so as they may not loose their Vertues.

The most essential way to make Decoctions of either Herbs or Seeds, is after this manner; First, Take what Quantity of good River-water you shall think fit, making it boyling hot, or you may boyl it a little, (but the former is best, viz. to make it as hot as good House-wives and Brewers make their Liquor, into which they put their Mault; for the much boyling of Water does not only evaporate the spirituous Qualities thereof, but it fixeth it so, that it hath not that power to draw or extract the Vertue and good properties of such Ingredients as shall be added; for which cause few Brewers will suffer their Liquor to boyl, or their Mault to be put in too hot) when your Water is thus hot, then take it off the Fire, and put what Herbs, Seeds, or other Ingredients you please, and let them lie in it about an hour, and then strain your Liquor from the Herbs, &c. and let it stand until it be thoroughly cold; then add to it either Ale, Beer, White or Rhenish-wine, or any other Wine you shall think most convenient for your particular use, so as to make it either strong or weak, as you please, and then sweeten it with good Sugar; but if you would sweeten it with Spanish Fruits, then you are to add the Fruit bruised at the same time as you put the Herbs into the Liquor, and let them infuse together, and it will do very well; and when it is strained and cold, add your Wine, as aforesaid, and put it into Bottles for your use, and it will keep 2, 3, 4, 5, 6, 7, or 8 weeks or more, as you make it in strength, and drink very pleasant and delightful, being endued with all the good Vertues of the Ingredients.

Physi-

Physiack Decoctions made after this manner, will be as welcome to the Palates and Stomachs of the Sick, as good Wine, Beer or Ale; for there will be no sick fainty gross strong taste nor smell in them, as there always is in those made after the common way; for all sorts of Beer, Ale and Wines, have already passed through Fermentation and Digestions, which have opened the gross Body of Phlegm, whereby the *Spirituuous parts* are set at liberty, or become Volatile and External; so that such *Liquors* or fermented *Drinks* will not admit of any other or further Preparation, especially by Fire; for so soon as they approach it, the said *Volatile Spirits* become either evaporated or suffocated, and then presently the sweet *Balsamick Body* dieth, and turneth of an evil, sower, heavy taste and smell, and of a dead heavy Nature and Operation, having in it neither true Vertue nor Power; therefore the *Learned* have no reason to oppose me in this Particular, for let us both appeal to Experience; Take you the best Beer, Ale or Wine, and warm or boyl it, and let stand till 'tis cold, and then tell me what 'tis good for? Verily for as much as Salt is, when it hath lost its Savour. Nay, will not the very standing of such fermental *Liquors* open to the Air, cause the *spirituuous parts* to evaporate, and the sweet Body to die, and become sower and eager?

It is therefore no *Paradox*, but a *Natural Truth*, that the boyling of *Herbs, Seeds, &c.* in Beer, Ale or Wine, does totally destroy both their Natural and Physical Vertues, and such *Decoctions* are a meer loathing to Nature, a Death instead of Life.

In making of *Posset-drink*, you are to observe, when your Milk boyls, to turn it with Ale, Beer or Wine, then strain it, and set it again upon the Fire, and make it boyling hot, but let it not boyl; then take it off, and add what *Herbs, Seeds or Flowers* you please; (but if *Seeds*, they must be bruised) and let them infuse half a quarter of an hour, or thereabouts, and then strain it, and your *Posset-drink* will taste and smell, and retain the pure essential Vertues, and living Tinctures, which the *Herbs, Seeds*

Seeds or other Ingredients were endued with, and be an hundred times more pleasant to the Pallate, and agreeable to the Stomach, and also much more beneficial against the Disease such Ingredients are appropriated unto, than those commonly made, wherein the Ingredients are boyled. Try and then judge.

It is to be noted, That all sorts of *Cordials*, that are compounded with various sorts of *Distilled-waters* and *Syrups*; or with Strong-Water, as that they call *Epidemick-water*, are an abomination to Nature, even in perfect Health, when the Pallate and Stomach are strong, sharp and powerful; and what are they then to weak sick People, and Languishing Natures? For *first*, the *Natural Physical Vertues* are destroyed, by ill management and unnatural Preparation of each Ingredient before they are mixt: And *secondly*, the jumbling together such *various* things, most of which are of contrary and disagreeing Natures, is sufficient to destroy the good Virtues of the best of things; and therefore 'tis certain such *Medicines* and *Cordials* have not the power to help or cure the least of Distempers; not but many thousands, after taking great quantities of their Slops, may recover, and then many People slander the Doctor with a Cure, and ascribe to his *Medicines* mighty Virtues, whereof indeed neither the one nor the other was ever guilty: They have just cause rather to acknowledge the divine hand of God, and his Hand-maid Nature, and thereunto attribute the Recovery of their Health, and not to those sick fainty *Medicaments*, which generally do abundance more hurt than good.

Likewise their *Epidemick-water* is, in its own Nature, of a fierce hot Quality and Operation; and tho' it be made of the best of Wine, viz. Sack, yet the Limbeck does totally destroy its pure *volatile spirits* and *balsamick virtues*, and also the Opening Cleansing Quality of all the *Herbs* or *Drugs* that are distilled with such *Liquors* or *Wine*, so that there does remain or run off only a strong sulphurous brandish Spirit, that has no other Operation than *Common-Brandy* or *Spirit of Wine*: 'Tis true, they do allay this hot

hot fiery Nature and Quality, by adding to it *Sugar*, or the like, which renders it more tolerable to the *Pallate* and *Stomach*; but the Operation is the very same as *Brandy* sweetned, or any other *Spirits*. If a strong healthy Person should be confined to the *Cordials*, *Ju-lips*, daubing *Electuaries*, and a great number of sick *Potions*, *boyled Drinks*, and variety of sweet *Slops* (and nothing more hurts and obstructs the *Stomach* than sweet things) to the *close Rooms*, *lusty Fires*, *drawn Curtains*, and other torturing Circumstances, wherewith *Doctors* and *Nurses* torment those whose Nature is already wounded and languishing, it would no doubt in a very short time destroy the Health of the strongest of men.

Therefore I would have every Intelligible Person consider the same, and the Reasons of things, and not be led away by *Ignorant Sots*, who are meer *Pretenders*, and not *Physicians*; for *Physicians* ought, 1st. to be born with a *Natural Genius*, and suitable Gifts, rendring them capable of understanding natural things. 2^{dly}, They ought to apply themselves to the *Knowledge of God*, *Nature* and *Themselves*. 3^{dly}, They ought to apply themselves to the *Oracle of God* in themselves, to be taught by the *Voice of Wisdom*, which cries in the *Gates of every mans City*: For he that has not Eyes of his own, and Understanding of his own, tho' he be the greatest of *Scholars* in *outward Learning*, can never distinguish between *Good and Evil*, but is always uncertain, and all his Administrations are as vain and presumtuious, as a blind Man's Judgment is of *Colours*. 4^{thly}, They ought to have the fear of the Lord, (which is the beginning of *Wisdom*) always before their Eyes, and not to make *Money* and *sordid Interest* the chief end of their *Practice*, as most do: For *Physicians*, of all sorts of People, should be the most *Knowing*, the most *Just*, the most *Charitable*, and the most *Temperate*. But whatever Titles men may have, or how many Books soever they may have tumbled over, if they abandon the study of *Virtue* and *Piety*, and aim at *mercenary Lucre*, and *vain Glory*, instead of doing *Good to Men*, and bringing *Glory to God*; 'tis vain to expect any benefit from
such

such Peoples hands ; *They are all* (as the Scripture saith in another case) *Physicians of no value* ; nay, they have not that Natural Distinguishing Sense as is common to many Beasts ; for the man that is not directed by the Spirit of the Lord, is an hundred fold more ignorant of the Operations of Nature, than a Beast that lives under the Laws of Nature ; and therefore we see many Dumb Creatures have more Sense to discern what is for their Preservation than Men ; and Men have learned the Virtues of many *Physical Herbs* from them ; as the *Tortoise*, when hunted by the *Adder*, is said to fortifie himself by eating of *Originum* ; and the same is said of the *Stork*, when she has eaten *Snakes*, she seeks for the same *Herb Originum*, and finds a Remedy ; it is also related, that when the *Weezle* goes to fight with any poysonous Creature, it first eats *Rue*, whence men came to know that *Originum* and *Rue* are good *Antidotes against Poyson* ; so in some other Animals there is an ill-bred skill and *Medicinal Art*, as when the *Toad* is wounded, 'tis said, she will go to *Sage* or *Rue*, and rub the Wound, and so escapes the Danger : We are told that *Swallows* first taught us that *Celendine* is *Medicinal* for the *Eyes* ; being the same wherewith they cure the *Eyes* of their Young Ones : The *Pye*, when sick, puts a *Bay-leaf* into her Nest, and recovers : So *Cranes*, *Daws*, *Partridges*, *Black-birds* and *Crows*, purge their sick Stomachs with the same : It is reported, *If a Lion be sick*, he is recovered by eating an *Ape* : The *Lapwing* being surfeited, cures her self with *Southernwood* ; the wounded *Hart* runs to his restorative *Ditany* : *Swine*, when stung by *Snakes*, eat the *Snakes* and are well ; and *Dogs*, when wounded, cure themselves by continual licking of the Wound : Also they purge their nauseous Stomach by eating of *Grass*, as *Cats* do theirs by eating the *Herb Nipp*. *Phlebotomy*, or *Letting of Blood*, *Physitians*, (as it is written) learned this practice first of a Beast call'd *Hyppopotamus*, living in the River *Nilus*, which being of a ravenous Nature, and therefore often overcharged with much eating, is wont to seek in the Banks for some sharp stub of a *Reed*, upon which pricking his Leg, he thereby easeth

caseth his full Body, stopping the bleeding afterward with Mud. So that some men, who are curious in Observation, have learned many *Medicinal Virtues* of *Herbs* from *Brutes*, which they are led unto by a natural inclination, which we call *Instinct*, having always obeyed the Law of God in Nature, and lived under the simple Influence and Operations thereof, and do therefore retain those Natural Faculties and Self-pervations which the Lord endued them with in the Creation: But Man that was made but a little lower than the Angels, and superior to all the Creatures of this sublunary World, having transgressed both the Divine and Natural Law of God, has thereby corrupted the Earth and all the Elements, and made all its Inhabitants to mourn and groan, by reason of his *Violence* and *Oppression*, by which he hath deprived himself both of the Divine and Natural Understanding, and has not the common Sense of distinguishing what is for their own preservation, so well as many *Brutes* have, which is much to be lamented, that man should so prodigiously degrade, dishonour and incaptivate himself.

There is another thing worthy to be considered by all men, but more especially by those that apply themselves to *Physick*, that the most celebrated Authors of that Art, and such as have written of the Nature, Virtues and Uses of *Herbs*, *Drugs*, *Fruits*, *Seeds* and *Grains*, and whose Rules and Prescriptions our *Modern Doctors* make the foundation of their Skill, and the limits of their Practice, were born and bred, and lived in places far remote from us, in other parts of the World, and in different Climates, whose Productions vary as much in *Magnitudes*, *Forms* and *Qualities*, as one Colour does from another: And as the *Elevation of the Pole*, being either more Southern or Northern, alters the *Language* or *Speech*, and the *Nature*, *Shape*, *Complexion*, *Inclinations* and *Dispositions* of the People; and the more remote each Country is, the greater is the *Variation* of their *Constitutions* and *Manners*; and as all their *Beasts*, *Birds* and *Fish*, do differ in *Name*, *Nature*, *Shape* and *Form*, the very same is to be understood

of their *Herbs, Drugs, Flowers, Seeds, Fruits and Grains*, they all differ both in their *Virtues and Vices* from ours; and tho' some of theirs may be, and are translated; and, through a great deal of Care and Industry, will grow; yet still they are not so Natural, nor are their *Virtues* so Genuine, as those that originally spring up from that proper matter, or *Salutary Quality*, which our own Mother Earth affords under our own Elevation, and that peculiar operation of the *Celestials* under which we breath; neither are such *Exotick Herbs or Plants* endued with so proper or genuine *Medicinal Virtue* as they have in their natural Climate.

Now let us consider where, and when most of the great *Masters of Physick*, (who are the *Beams and Eyes of our Doctors*, and the *Foundations of our Colledges*) lived. *Hypocrates* was a *Grecian*, of the Isle of *Chios* in the *Mediterranean*, above two Thousand Years ago. *Galen*, born at *Pergamus* in *Asia*, about the Year of our Lord 140. and being *Physitian* to an Emperor, rich and high in favour at Court, he scrap'd together all the *Books of Physick* that he could hear of, and took the *Receipts*, and most material parts thereof, and set them forth as his own Works, concealing the Original Authors, and destroying their Works, which was easie for him to do so long before Printing came up, when Copies were so very few and scarce; and by this fraud and base ambitious Trick, he became celebrated as the only *Father of the Art of Healing*; and to this Day remains the *Idol of the Methodists* (as they call themselves) that is, the *Sons of Tradition and Implicit Faith*. These two Authors wrote in *Greek*, not so much to puzzle their Readers, or keep up their Learning from People, as our Modern Men write all their *Bills* in *Latin*, (meerly that the Absurdity of their *Prescriptions* may not appear) but because *Greek* was their natural Mother Tongue. *Averroes* and *Avicenna* were *Arabians*, and lived about the Year of our Lord 1160. *Dioscorides* was of *Anoharba*, a Town in *Cilicia*, and lived before Christ's Incarnation; so that he and the two first were *Heathens*, and the other two were *Mahometans*, and great

great *Blasphemers* of the *Sacred Writings* of our *Blessed Saviour Christ*; These are the great *Masters* that *Christians* learn the sublime *Art* of healing from. Pray consider, is it likely the *Holy God* would communicate the *Mysteries of Nature* to such *Idolaters*? Besides, does not *Common-sense* tell every man, that the *Herbs, Plants, Grains, Fruits, &c.* that grew in *Greece, Asia or Arabia*, a thousand or two thousand *Years* ago, may be vastly different in their *Natures, Properties and Effects*, from those that grow with us at this *Day*? Nay, 'tis impossible it should be otherwise, if we consider the *difference of Climates, the alteration of the Cælestial Bodies, the various Mixtures, Transplantings, Improvings, &c. of Plants, Herbs, and Flowers, the different Modes of Manuring and Cultivating Ground, the change of Peoples Constitutions, the contrariety of our Northern Bodies, to those Constitutions of Asia and Greece, &c.* And yet whatever these *Old Doting Gentlemen* have been pleased to say of any *Herb, Plant or Grain*, as that it is *hot and dry, cold and moist, in the first, second and third Degree, that it opens, binds, purges, provokes Urine, cures such or such a Disease by an occult Quality, that is to say, (they know not how, by a Trick it has got) or whatever else they please to stuff their Books withal, either out of Ignorance, Misinformation, or meer vain Glory to amuse their Readers; all this, I say, must be swallowed without chewing, and he that can remember their Tattle, counts himself a most Learned Physician.* *Hypocrates* was a *Physician* in his own *Country*, and in a degree a knower of the *Virtues and Vices* of such *Herbs, Drugs, &c.* as his own *Climate, and the Cælestials* in that *Elevation* brought forth, but he did not know any thing of our *Northern cold Countries, nor of our Beasts, Herbs, Fruits and Drugs.* The very same is to be understood of *Galen* (the extravagant *Builder, and Luxurious Courtier*) and of all these eminent *Authors* which our *formal Physicians* do so much dote on, they were great strangers to our *Climate, and to all the Productions and Vegetations thereof.*

Besides,

Besides, the People in those Times, and those Countries, did not only differ from us as to their *Natures* and *Complexions*, but also in all or most of their *Customs of Living*, as in their *Meats*, *Drinks*, and the Preparations thereof: They did then, and most of them do to this Day, drink *Water*, and many of them go almost naked; the use of *Soft-beds*, and *warm close Houses* was hardly known to them, except to some few: Their *Princes and Great Men* did live more *Sober and Temperate* than the meanest amongst us: They were contented with such simple *Meats and Drinks* as their own *Climate* did afford, which were as easily procured, as cooked (as it were) by *Natures own Hand*: They were not acquainted with that variety of rich compounded *Foods and Cordial Drinks*, and consequently were not subject to so great a *Number of compounded or complicated Diseases* as we are. Therefore simple *Herbs, Seeds*, and the like, had greater power to cure such Diseases as were contracted from such *Meats and Drinks*: Nor did they accustom themselves to the eating of such great Quantities of various sorts of *Flesh*, both clean and unclean, without distinction, as we in the *Northern Countries* do; nor were their *Minds and Spirits* so continually perplexed about profits or losses, or how to procure those *Varieties and Rich Dainties*, the enjoyment whereof is of more dangerous Consequence than the hazard and trouble of getting them. For these Reasons every simple *Herb*, and *Medicines* made thereof, has much more power to cure and help such Diseases as the People of those Countreys were subject unto: And if *Hippocrates, Galen*, or the wisest of them all did live in this Day, wherein all kinds of *Excess and Riot* do reign, with the innumerable *Inventions of new Dishes, and unnatural Compositions of Food and Drinks*, they would be forced to take new Measures, and alter their *Ancient Rules*, which were good and proper in their Time, and to their own Natives, but are not adapted for us, or our Times; and therefore it is the greatest of Errors for us to appropriate such *Virtues and Cures* to those *Herbs* as the *Ancients* did, who wrote of the *Virtue and Use of such Herbs*

as grew in their own Climate, and appropriated them to the Diseases that were generated in the same place, and under the same Elevation and Caelestial Influences.

And although some will object, and say, *That many of the same Herbs are transplanted into our Countrey: Tho' the same should be true, yet all men know, and daily Experience teacheth, that in a few Years the Climate, Earth, and Caelestial Influences will alter and change such Herbs or Fruits into the Nature of that Countrey where they grow; as the Oranges of China, which of late were planted in Spain, they have there, in few Years, lost that Fineness and Delicacy of Taste, and are become more Tart and Sharp, like the Original Oranges of that Countrey; therefore they are forced to renew the Plants which are brought from their Natural Soil once in a few Years, tho' the difference between Spain and those Climates they naturally grow in, is not so great by many Degrees, as our more Northern Countries are to Asia and Africa. Spain and Portugal are comparatively but a little distance from us, and yet you see what a vast difference there is between our Fruits and Herbs, and theirs, being quite of another Nature and Operation. 'Tis true, they will grow here, but their Fruits will not come to any Maturity. Now if the Variation be so great in Countreys so near us, it must needs follow, that those Herbs, Seeds, Grains and Drugs which grow in Greece, Arabia, Egypt, Persia, and the like remote places, must be still more different and contrary.*

Most of those *Forreign Southern Climates* naturally produce rich sweet *Wines, Sugars, and delicate Fruits, as Pine-Apples, sweet Oranges and Lemons, Plantans, Coco-Nuts, Sower-Sops, &c.* which are all contrary in Nature, Form, and Qualities to our *Fruits*, and so are their *Herbs, Seeds, Roots, &c.* And 'tis absurd to think, that the *Arabians, Grecians, Egyptians, &c.* did ever make it their business to study the *Virtues and Use* of our *Herbs, Roots, Fruits, Seeds, Beasts, or Grains*, whose Countrey and Productions they were altogether Strangers unto, as well as to our *Constitutions, Complexions, and the manner*

ner of our *Living, Meats, Drinks, Employments, Intemperances,* and the like.

It is also to be noted, That the *Cœlestial Influences* and *Operations* of the *Stars and Elements*, are not the same in one Countrey as they are in another, but according to the Elevation of the Pole, and the Neighbourhood or remoteness of that most Glorious-Body the Sun; hence it is that in the *Southern, Eastern and Western Regions* of this inhabitable Globe, there are great numbers of *Birds and Beasts* that are not known to us, and of *different Forms, Colours, Tones, Natures, and Inclinations* from ours; the same is to be understood in all their *Fruits, Vegetatives and Minerals*. The *Salnitral and Seminary Virtues* of the Earth, varying also in the predominant Qualities from ours, there being a concurrence in all Countries and Climates between the Influences and Operations of the *heavenly Bodies*, and the *earthy*; whence it comes to pass, that the People of the South are *black*, and the *Northern white*; their Countrey generates *Gold*, and ours *Lead, Tin and Iron*; the *East-Indies* yielding *precious Stones*, which is a Degree higher than *Gold*, and the *West-Indies* *Silver*, which proceeds from the powerful Influences of the Sun and Venus, but especially of the Sun, its warming Beams continuing there all the Year without much variation; and therefore their Nights and Days are more equal than in the *North*, where the cold harsh Properties of *Saturn and Mars* do bear sway: Therefore the Herbs, Drugs and Fruits that are brought forth in those remoter Regions, are not *Homogenial* to our Bodies, as Experience might teach us, by the great numbers of new Diseases that have of late been contracted by the superfluous Mixtures of the *East and West-Indian Ingredients* with our common Food, as *Spices, Fruits, Sugars*, as also *Tobacco, &c.* which have strangely wasted the Healths of many: For the All-wise Creator of all Beings, has endued both the Heavenly and Earthly bodies with an inward Virtue, Power and Nature in every Climate and Country, so as all places do plentifully bring forth all manner of Herbs, Fruits,

Seeds, Drugs and Grains, suitable and proper for the Sustainance of both Men and Beasts of that place, and also for *Medicine*, there being a Sympathetical agreement in the Radixes between the *Animals* of each Country, and the *Vegetations* thereof, both being brought forth under the same Influence. Do not our own Herbs, Fruits, and Grains, growing in our own Country, maintain the numerous Troops of brave *Animals* amongst us, viz. *Cows, Sheep, Horses*, and many others in plentiful healthy state, without the help of *Foreign Vegetatives*? And are there not a great number of *Medicinables* likewise of our own growth, proper for the cure of those Diseases that are generated in our Elevation? And had it not been the great happiness of *England* if Men had known no more of *Outlandish-Wines, Spices, Sugars, &c.* either for *Food* or *Physick*, than our *Beasts* do, which would have rendered us more healthy, and sounder both in Body and Mind? For in the Beginning, the Divine Word of the Lord that (as the Scriptures testify) made all things, moved it self in all Places and Climates, and formed, framed, and figured all Bodies, according to the Degrees of the innate instant Qualities of each Place; and as the property of the Seven-fold Nature and Constellation did there predominate, and as the *Salnitral* Properties and Spirits were internally strong or weak, good or evil, such was the *Nature, Inclinations, Forms, and Shapes* of the Creatures in each Climate; for every Creature was cloathed with a Body according to the Nature and Degrees of the Spirit, which is the Life of all things, having an innate Power to attract proper matter for a Body of a proportionable Nature. And as the Internal Powers and Qualities are infinitely various, so are the External Forms, every thing, both in the *Animal, Mineral, and Vegetative Kingdoms*, varying in Shape, *Virtue* and *Vice*. And where the Property of the *Wrath* did predominate in the *Salnitral Quality* in any Countrey, there did arise, and were made fierce wrathful wild Beasts of Prey, as *Bears, Lyons, Tygers, &c.* On the contrary, where the *sweet Water* and friendly Nature had

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Dominion, there were generated *Tame, Mild* Creatures, as *Sheep, Cows, &c.* the same is to be understood in the *Vegetative* and *Mineral Kingdoms*, and the outward *Body* or *Signature* does in all particulars manifest and shew the inward Nature of each thing to the enlightned understanding, and *sagacious Naturalist*, whom God and Nature have made capable of such sublime Learning.

It is very *Improbable* (if I had said *Impossible*, I had not much over-shot the Truth) that one Herb should have specifick virtue and power to cure so many various Diseases and Defects of Nature, as the Ancients do appropriate, except such an Herb, Fruit, Seed, or the like, be endued with, and have the Universal Tinctures compleat, which hath never been known; nor is it possible that any gross Herb should have that Divine Efficacy to cure so many Different Distempers, and in various Complexions, except there be a Living Faith in the *Patients*, and also in the *Physician*, which then can make Water Wine, and Clay and Spittle an Eye-Salve; and, as Christ saith, remove Mountains: As also witness the Woman that had the *Bloody Issue*, she believed in her Heart, *That if she could but touch the Hem of Christ's Garment, she should be whole*; which enabled her to press through the Throng and Multitude to touch his Garment; where 'tis to be noted, that this Woman did first press in her self by Faith through the Wrath of God, and Multitude of Evil Properties and Inclinations, into the Divine Power and Virtue of the Son of God, which by a sympathetical Attraction, and Divine Power awakened the Balsamick Virtue, and friendly Nature first in her self, and afterwards in our Lord; for then he enquired, *Who had touched him*; at which his Disciples marvelled, because of the Multitude that pressed him; but Christ was sensible of the *Inward Kindlings*, and of the *secret Attractions* and *Influences*, the Woman's Faith had in a powerful Degree awakened, and as it were drawn forth and united or joyned it self with the friendly Divine Principle of the Light and Love of God in *Jesus Christ*, which healing Virtues her earnest Faith did draw forth; and so miraculously

culously her Cure was immediately effected; for Christ saith, *Thy FAITH hath made thee whole.*

The Truth is, there is but *One Way* for the right Cure of all Diseases, both *Corporeal* and *Incorporeal*, whether they proceed from the Body or the Mind, which is by the Virtue and Power of the Good Quality and friendly Nature which the Creator hath endued every Herb and other thing with; for as the Sicknes of the Soul or Mind is nothing else but the Deprivation of the Divine Vision, (*viz.* man's being departed from the Government and Council of the good Light and Love of God, which cannot be remedied, nor the Soul restored unto its first state of Health, Strength and Unity with God, but only by Faith, and elevating the Soul to the Divine Principles, which will reinforce all the good Powers and Virtues of God's Love, and not only render a man sound and healthy, but the same Grace being obeyed, will maintain the Soul and Spirit in serenity) so the very same is to be understood of all kind of Sickneses of the *Body*, and *Elements* of the *Outward Nature*; *Diseases* being nothing else but an unequal Motion, or Contraries of the Properties and Qualities of Nature, which comes to pass through various Intemperances, and concurring Influences of the Elements and Cœlestial Bodies, which wound the pure Volatile Spirit, and then presently the sweet Oyl and Balsamick Virtues, or *Humour Radicalis*, turns sour, and loseth its friendly Nature and Operation, and the harsh, astringent, fierce, original Poysons do rouse themselves, raging and domineering, and put Nature into an agonious Condition, which can no way be allayed or moderated, but either by the Secret and Divine Hand of God, which strengthens and raiseth up the half Dead or fading Oyl and wounded Spirit; or by a *Balsamick Medicine*, which may by *simile* incorporate it self with the *wounded Spirits*, and *Radical Moistures*, and so reinforce and restore them to their former strength and power, and then immediately the raging Fury of the bitter, astringent, and sour Properties becomes moderated, not annihilated, and then the strife and contention of

Nature ceaseth, and the Cure is effected.

Therefore every *Physician* should understand how to prepare such a *Medicine* as can, by its innate power and virtue, thus incorporate it self, and operate in raising up the languishing powers of Nature, or else he is not fit to be called a Doctor. The Old Physick-Mongers tell us, that Mallows and Marsh-Mallows (which differ but very little in their Qualities) being variously applyed, will cure near Fifty Diseases or Defects of Nature, which are generated, and do proceed from as various Causes, and as Different *Matters, Seeds and Radixes*; but how unlikely, improbable, nay, impossible it is, that one Herb should effect so many Disagreeing Cures, let Reason and Experience judge: Infinite almost is the variety of Constitutions, whence the same Intemperances that will load one Man with fat and phlegmy, gross moist Humours, occasioning various *Dropsical Diseases*, will in another produce Leanness and Consumption: Much drinking of Wine and Strong Liquors puffs up some *Bodies*, and wears away others. And the same is to be understood of all things in the *Vegetable, Animal and Mineral Kingdoms*; therefore there is an absolute necessity to study to know the Properties and Qualities of a Man's own individual and specifick Nature and Complexion, and not rely upon, and trust to the adulterated *Medicines*, and phantastick Directions of ignorant Physicians, there being nothing that brings so many both Natural and Divine Benefits unto a Man, as the true Knowledge of himself, and is yet the least minded of any thing in this World. What pains and slavery do Youth undergo to learn a few strange Words, be able to tell the Name of a thing in *Latine and Greek*, or three or four Languages, and when all's done, they know not one Tittle more of the Essence, Nature or Use of the Thing, than if they had called it in plain *English*, as their Granum does. What *Drudgery* do they submit unto to learn some ordinary Mechanick Trade (which yet in general are more laudable by half, because more useful than many of those Crafts which idle Men call *Sciences*)?

Others run all sorts of hazards; the Scorchings of the *Tropicks*, or the Ice of the *Northern Pole* cannot affright them; they'll venture into New Worlds, and become acquainted with Stars that never peep'd into our *Hemisphere*, only to get a little useless, uncertain, perishing, and many times harmful and destructive Riches. They'll be acquainted at *Java* and *Japan*, the Streights of *Gibaltore*, and the Bay of *Mexico*; but all the while are meer Strangers at home, to understand their own Constitution, to know what is good and profitable for the Conservation of their Being, how to preserve their *Body* in Health, and their *Mind* in Serenity; to make their Lives truly comfortable, and their Deaths happy: These are things that scarce any Man studies for, or labours after. Greedy we are to amass *White and Yellow Dirt*, and fill our Houses with that Lumber, which silly we call *Goods*, but utterly neglect the true *Knowledge of God, and Nature in a Man's self*, which does furnish one with all kind of profitable and permanent *Riches, Pleasures, and Delights*, both of *Time and Eternity*; and which yet are so easie to be acquired, as we need not serve an hard Apprenticeship, or hazard our Health or Life by Sea or Land to obtain it.

But the Minds of People are fet wholly upon outward Trumpery, admire nothing but Shews, and Titles and Vanity, Money, and Babylonish Learning are their *Idols*. If a Fantastical *Blade* in a *Velvet Jacket* tells the People that one Herb will cure a hundred *various Diseases* in as many particular People of contrary Complexions and Natures; (though he himself with that Herb or any other, cannot cure one of them) or if he bids them jumble an hundred things together, most of them being of contrary Qualities, and tells them 'tis an excellent *Medicine*, though he knows not the true *Nature* of the several *Parcels*, (much less the *Qualities* of the *Whole*) yet all is swallowed as an *Oracle*, his Authority is not to be disputed; he was a great Man, could speak several *Languages*, and was such a *King's Doctor*, and has writ abundance of *Books*, and keeps his *Coach*, and has got a *Bushel*

of Money by his Practice; Will you question such a Man's Judgment? Whereas, if we may speak a bold Truth, 'tis certain there have been in all Ages a sort of a Letter-Learned Curers of both the Souls and Bodies of men, which have proved the Pests, the Vermine, and Evil Savage wrathful Beasts of the Earth, that have destroyed all the good Fruits of God in this World; and as soon as such good Fruits begins to bud in Mankind, are ready with the Beetle of Aristotle, or Aquinas (an Old Aphorism, or a New Canon) to beat it down under their Feet, and extinguish it. These are the Egyptian Necromancers that bewitch poor People to admire and run after them; and like our common Vagabond Gypsies, the intent and design of all their Canting and their Skill, is to have their Hands crossed with a piece of Silver or Gold, and to juggle your Money out of your Pockets. For to gain the greater Veneration and Esteem, they have invented abundance of hard Words, or speak in unknown Tongues, making the People believe thereby, that they know the more of God and Nature: Whereas they are only Changers of Words, and know nothing of the Inward Virtue and Life of Things, whether Divine or Natural. If a Man could Name any particular Herb or Disease in an hundred several Languages, what would this better him as to the Inward Virtue of that Herb, or the Nature and Cure of that Disease? All Languages are but one in the Root, and therefore to speak with several Tongues, has never been known to make a Man Wise, where a good natural Genius is wanting.

But unto the Study and Knowledge of God, and his Divine Principles of Love and Light, I recommend all the Lovers of Wisdom, which is sufficient to teach them all things Divine and Natural, and to heal all their Diseases; for so saith the Kingly Prophet David, Psal. 107. 20. The Lord sent his word and healed them, and delivered them from Destruction. And again, Psalm 30. 17. I cryed unto the Lord, and he healed me. So Gen. 20. 17. Abraham prayed unto the Lord, and he healed Abimelech and his Wife: Also, Moses cryed unto the Lord that he would

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heal *Miriam* of her Leprosie, and the Lord commanded, *That she should be shut out of the Camp seven days*, and then she was received in again whole, *Numb. 12. 13.* And *Dent. 32. 39.* God speak thus, *See now, I, even I am he, and there is no God with me; I kill, and I make alive; I wound, and I heal, neither is there any that can deliver out of my Hands.* And *Mat. 10. 18.* Christ gives his Servants Power to *heal the Sick, cleanse the Lepers, and raise the Dead.* In a word, Multitudes of Examples we have in the Scriptures of Truth, that all the Prophets and Holy Men of God, who were guided and directed by his Spirit of *Wisdom* in all their Troubles, whether they were *Diseases* of the *Body* or the *Mind*, always made their Application unto the Lord, and he healed them, and taught them what means to use, that always proved Effectual, though seeming never so mean and simple. Therefore let every one address to this *Grand Physician*, whose Arm is not shortned, nor his Mercy and Goodness diminished. But if Men will give themselves up to the *Spirit of Error, Ignorance and Blindness*, and live in all *Intemperance, Gluttony, and Superfluity*, which brings on them a multitude of *Diseases*, and then enquire and run after the *False Prophets and Necromancers*, whose *Practice* is meerly for *Money, Honour, Pride and Estimation*, studying how to deceive the People by *canting Words, Plush-Coats, gilded Coaches, great Houses, &c.* which do amuse the *Rabble*, and make them have great Thoughts of them, though most that have tryed their *Medicines* might know that they are worse than the *Diseases* they are prescribed against: I, say, if you follow these Courses, 'tis no wonder if your Lives become burthensome unto you, and complicated *Diseases* torment you, and an untimely Death cut you off. For you may take a Cart Load of gross unseparated Herbs and Juices, as our Physicians use, with a Tun of their Sick Decoctions, and a whole *Apothecaries' Shop* of their *Confused Compositions*, and be further off from a Cure than at first. Therefore the safest Course I can direct my fellow-Mortals, is, *To fear the Lord, live sober and temperate, both in the Quantity and Quality*

Quality of Meats, Drinks, and Imployments. And if Diseases do at any time invade the *Body*, by any Accidents, or through the Male-Configurations of the *Constellations*, or the like, then humbly to apply themselves by Prayer to the Lord, and to the Oracle of God in a Man's self; and then, (as the Mother of our Lord said unto the Servants that waited at the Marriage where he wrought his first Miracle,) *Whatever he bids you do, that do ye*; that is, whatsoever the Divine Light or Holy Spirit of the Lord directs you to, or bids you do, that be you sure, in all particulars, to observe. For the *Reason, Wit, Skill*, and all *Knowledge* of the outward Man ought to be as Waiters, Tenders, or Servitors to execute and obey the Commands of the *Spirit* of the Lord. Men ought to stand still from Reasoning and Imaginations, and wait at the Altar of the Lord, and hear what he will teach; which Directions Man ought to follow, and to act as this blessed Light, and friendly Principle of God does excite him; for in its power and virtue consists the right Cure of *Body* and *Soul*, and in it is safe to move and abide; *Amen.*

CHAP. XVII.

OF BUGS, and from what Matter and Aliment they do proceed, and how to prevent their Generations. Of the Excellency of *clean sweet Beds*, and perniciousness of *old stinking Feather-Beds*. Also, several *Receipts* how to kill BUGS and FLEAS.

CLeanness in Houses, especially in Beds, is a great preserver of Health. Now Beds for the most part stand in Corners of Chambers, and being ponderous close Substances, the refreshing Influences of the Air have no power to penetrate or destroy the gross Humidity that all such places contract, where the Air hath
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not its free egress and regress. In these shady dull places Beds are continued for many years, and hardly see the Sun or Elements. Besides, Beds suck in, and receive all sorts of pernicious Excrements that are breathed forth by the sweating of various sorts of People, which have Leprous and Languishing Diseases, which lie and die on them: The Beds, I say, receive all these several Vapours and Spirits, and the same Beds are often continued for several Generations, without changing the Feathers, until the Ticks be rotten. Besides, we have many Feathers that are imported from several Countries, which are the Drivings of old Beds, the uncleanness whereof is not considered. As to the Nature of Feathers, they are of a strong, hot, fulsome Quality; for Fowls, of all Creatures are for the most part the hottest, and their Feathers contain the same Nature: Therefore the constant lying on soft Feather-Beds, does not only over-heat the Backs and Reins, weakening the Joynts and Nerves; but they have power also not only to receive, but retain all evil Vapours and Excrements that proceed from, and are breathed forth by various Diseased People. Hence it comes to pass that sundry *Distempers* are transferred from one to another, by lying upon or in such Beds, which Distempers do secretly steal on a Man by degrees, so that he cannot imagine whence the Disorder proceeds, or what the cause thereof should be. But I would not have the Reader mistake me; all People are not subject to get Diseases this way: There are some whose Constitutions are strong, and their Natural Heat and Spirits are vigorous and lively, by the Power and Virtue whereof they withstand and repel all such evil Vapours and Scents as do proceed from such Beds, when a Man is hot and sweats in them, that they have no power to seize the Spirit: But, on the contrary, when such People shall lie on such Beds, whose Natural Heat is weak, their Spirits few, and whose central heat is not able to withstand or repel those Vapours and Scents which such Beds send forth when a Man is hot in them; this last sort of People are subject to receive

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Injuries, and contract Diseases ; for those evil Vapours do powerfully penetrate the whole Body, and if they are not withstood, by the central heat and power of the Spirits, then these evil Vapours do seize the Spirits, and incorporate themselves with their likenesses; for every particular thing does sensibly and powerfully seek out its likeness, and wheresoever it finds its simile, it hath power to incorporate and become essential. These are the chief Reasons why one Man gets Diseases by lying with Diseased Persons, and in unclean Beds, and others not. It is a general custom when Men go abroad or travel, to *desire clean Sheets*, imagining them to be a sufficient bulwark to defend them from the pernicious Fumes and Vapours of old stale Beds ; but it is too short. For it is certain, that most or all Beds do perfectly stink, not only those in Inns and Houses of Entertainment, but others ; not but that every ones Bed does smell indifferent well to himself ; but when he lies in a strange Bed, let a Man put his Nose into the Bed when he is thorowly hot, and hardly any common Vault is like it.

Now this sort of Uncleaness, which does proceed from *old Beds*, is not only the greatest, but also the most injurious to the Health and Preservation of Mankind, and the least care is taken to prevent it. Every one that can, will have plentiful Changes both of Linnen and Woollen Garments, for if they have not, experience does shew, that the Excrements and Breathings of the Body will generate Vermin : Also, do not most People take care that their Furnitures are daily brushed and rubbed, and their very Floors washed, as though they were to eat their Food on them ? But all this while they lie on *Beds* that have not been changed, or hardly aired in several Years. Let an indifferent Person judge which is most pleasurable and healthful, to have a clean Floor to tread on (which costs many a hard days labour to keep so, and is dirtied in a moments time) or to have a clean sweet *Bed* to lie on ? There is no comparison to be made, the difference is so great ; the one being essential either to health or sickness, the other an indifferent thing. If there

there was but the tenth part of the care taken to keep *Beds clean and sweet*, as there is of *Cloathing and Furniture*, then there would be no Matter for the getting of *Diseases*, nor for the Generation of *Bugs*. I would have all *Houſewives* and others conſider the *Reasons* of theſe things. Are not *Lice*, that troubleſome *Vermin*, bred from the breathings of the *Body*, for want of often change both of *Linnen* and *Woollen*? And will not *Fleas* breed from the very *Duſt* of *Chambers* where *People* lie? Alſo any *Woollen* that hath been uſed about *Beds*, altho' the cold *Winter* have deſtroyed them, yet if theſe *Cloaths* lie in any cloſe place, where the *Air* hath not its free egreſs and regreſs, theſe very *Garments* will generate *Fleas* the *Summer* following; but if theſe *Cloaths* had never been uſed about *Men* and *Women*, they would never have bred *Fleas*; for there is no matter of *Element* in *Wooll* or *Cloth* for the Generation of ſuch *Creatures*; but *Wooll*, *Cloth*, *Furs* and *Hair*, are chiefly the *Element* of *Moths*, and ſometimes of ſmall *Worms*; that is, if ſuch are kept in places where the reſreſhing *Influences* of the *Air* have not their free egreſs; for all ſuch places do contract great ſtore of *Moiture*, which, when hot *Weather* comes, cauſeth *Putrefaction*, whence all ſuch *Vermin* do proceed. But if thoſe things be in daily uſe, and expoſed to the open *Element*, they never breed any *Vermin*: So that the Generation of thoſe things are generally cauſed by *Accidents*; not but that there is matter in the *Radixes* of ſuch things for the Generation of ſuch *Vermin*.

2. From the pernicious *Smells* and putrified *Vapours* that do proceed from *old Beds*, are generated the *Vermin* called *Bugs* (of which, neither the *Ancients*, nor the *Modern Writers* of this *Age*, have taken notice) according to the degrees of *Uncleanneſs*, *Nature* of the *Excrements*, and the cloſeneſs of the *Places* where *Beds* ſtand; for ſome *Peoples Excrements* are not ſo unclean as others: Alſo, in all cloſe places, eſpecially in *Cities* and great *Towns*, the *Spirits* and thin *Vapours* of the *Air* are ſuffocated, which makes the ſame *Air* ſulpherous and humid,

mid, whence does proceed *Putrefaction*. Therefore it is not to be thought a general Rule, That all Old Beds should breed *Bugs* as some (who are ignorant of the Operation of Nature) will be apt to say, *If one Bed do breed them, why not all?* No, it is according to the Nature of the uncleanness, and other accidents that do happen: For where (as is said before) the thin pure *Air*, with the refreshing Influences of the *Sun* and *Elements*, have their free egress and regress, all such matter is destroyed, whence such *Vermin* are produced. The Original of these Creatures called *Bugs*, is from *Putrefaction*, occasioned by stinking Scents and Vapours, which do proceed from the *Bodies* and *Nature* of Men and Women, and the mixing or incorporating of these *Vapours* with moist and sulphurous *Air*; for where there is no heat nor humidity, there can begin no *Putrefaction*. Therefore all that have attributed the Generation of this *Vermin* to *Wood*, as *Bedsteads*, and the like, are grossly mistaken in the Productions of Nature; for there is no matter in *Wood* that can generate such a *Vermin*, it being productive only or chiefly of two Creatures in *England*, viz. of *Wood-Lice*, and a small *Worm*. These *Wood-Lice* are never generated but in places where the *Sun* and *Air* have not their free Influences, so that there is store of Humidity contracted; and when the *Sun* comes to such Degrees of the *Zodiack*, this Creature is generated, which is of as different a Nature from *Bugs*, as *Sweetwood* is from a *stinking Bed*. Also *Wood* does breed a certain small *Worm*, but never till the Salts Nature and Power is decayed through length of Time: Then the *Air* enters it which does presently cause it to contract a humid Quality, from whence proceeds *Putrefaction*, whereof when the *Sun* is powerful, this *Worm* is bred. But so long as *Wood* continues sound, and is kept dry, the *Air* having its free influences on it, I affirm, That no sort of *Wood* ever breeds any kind of *Vermin*.

3. There are many also that attribute the Generation of this Creature to *Hogs-Hair*, which being mixed with *Lime*, and *Houses* plastered with it, does occasion (say they)

they) *the Generation of Bugs.* Now it is most certain that there is no possibility in Nature for this Production: For no kind of *Hair* ever breeds any Living Creature, except it be put into Water or Mud when the Sun is powerful, and then this Creature thus generated, retains its first *Species*, viz. a *Hair*, with a live Head, which was its Element whence it proceeded: But if you take it out of the Water, it presently dies: So also it doth when the Sun declines in heat, as most sorts of Vermin that are bred through Heat and Moisture do. But *Hair* being mixed with *Lime*, all Matter of Generation is thereby totally destroyed: For *Lime* does chiefly contain a harsh, fiery, keen, sharp, corroding Quality; it is so sharp, that it does destroy all Life, and is as contrary to it, as Light is to Darkness; the predominant Qualities in it is the Salts Nature, from which no Living Creature can be produced. Besides, if there were never so much matter in Hair for the Generation of such Vermin, Lime would destroy it; for in Lime there is only a *Salnitral Fiery Vertue*.

4. If the Reasons before mentioned be not sufficient to convince the ignorant of their erroneous Opinions in this particular, then I hope the following one will, which is more familiar to every one. It hath never been known, that this troublesome Vermin was ever seen in Warehouses, Kitchens, Parlours, Dining-rooms, or any places where *Beds have never been*, except they have by accident been brought into such Rooms or Warehouses, by Furniture of Chambers that have been troubled with them, tho' all such places have the same Furniture as Chambers, except *Beds*.

5. From the same Substance or Matter whence *Bugs* are bred, is also occasioned the Generation of many nasty *Diseases* in the Blood; so that the destruction of the Matter that breeds them, is of greater Consequence than most People are sensible of: And if these following Rules be observed, I dare affirm, That the Generation of *Bugs* will cease, and also many other *Inconveniences* and *Distempers* that are got by this sort of *Uncleaness* will be avoided.

First,

First, You are to destroy all *Press-Bedsteads*, which stand in *Corners of Rooms*, being made up with *Boards* so close, that the *Air* cannot penetrate, or dry up and consume the moist sulphurous *Vapours* that are contracted: These *Sorts of Beds*, that stand so, are apt to have them more than others. Also, you are to set your other *Sorts of Beds* as near as you can in the most airy places of your *Rooms*, exposing them to the *Air* the most part of the *Day*, with your *Chamber-windows open*, that the *Air* may freely pass, which is the most excellent Element that does sweeten all things, and prevents *Putrefaction*: In the *Night* also you ought not to have your *Window-Curtains drawn*, nor your *Curtains* about your *Beds*; for it hinders the sweet refreshing Influences of the *Air*, so that the *Air* of all close places becomes of a hot sulphurous Nature and Operation; the thin pure *Vapours*, which do wonderfully refresh Nature, are as it were suffocated: And this preventing the Influences of the *Air*, is in an especial manner observable, when People are sick, or out of order, as tho the sweet pleasant *Air* had been the cause of their *Disease*: Such *Rooms* being so very close, with great *Fires* in them, that if a *Healthy Person* do but continue three or four *Hours* in them, the *fulsome Steams*, and *thick Vapours* will much disorder him, and take away the edge of his *Appetite*: And if so, what will the Operation be on those whose *Spirits* are weak and disordered with *Distempers*?

6. What is more pleasant and healthful than good *Air*? It cheers and comforts the *Spirits*, it opens the *Passages* of the *Joynts* and *Nerves*, it purifies the *Blood*, creates an *Appetite*, increasing *Strength* and *Vigour*. But on the contrary, *bot, thick, sulphurous Airs*, do not only obstruct the *Passages* of the *Spirits*, but suffocate them, loading the *Joynts* and *Nerves* with evil *Juices*, whereby the *Limbs* and *Members* become full of pain, causing a general *Tenderness* to possess the whole *Body*, and destroying the *Appetite*, and the power of the digestive Faculty in the *Stomach*. Also, do not all *Houses* and *Places* grow *Musty*, and contract too great store of *Moi-*

sure, if the *Air* be any way prevented by *Window-shutters*, or the like, that it cannot have its free egress and regress? Therefore moderate *Cloathing*, *hard Beds*, *Houses* that stand so as that the pleasant Breezes of Wind may air and refresh them, and also *Houses* that are full of *Windows*, are to be preferr'd: For where the *Air* hath not its free Influences, the Spirit becomes dull and heavy, this being the true Life of the Spirit in every thing.

7. Now the certain means and way not only to prevent the Generation of this Vermin, but also to preserve Health and Strength, is *Straw*, or rather *Chaff-Beds*, with *Ticks of Canvas*, and *Quilts made of Wooll or Flocks* to lay on them; which certainly is the most easie and pleasant Lodging that can be invented; and a little Custom will make it appear friendly to Nature, and in every respect far beyond the softest *Feather-beds* on which, when a Man lies down, he sinks into them, as into an Hole, with Banks rising on each side of him; especially if two lye together, when first they go to Bed they lye close; and, after a little time, when they begin to be hot or sweat, they are generally willing to lye a little further off, that they may cool themselves, but cannot do it without great difficulty and trouble, by reason of the softness of the Bed, and those Banks that rise on each side: Besides, such soft *Feather-Beds* do over-heat the Reins and Backs, making all the parts tender, and causing Sweating, and many other Inconveniencies to attend the Body. *Feather-Beds* also are nothing so easie as *Quilts*, after a little time being accustomed to them; they are also extream Fulsome, and by their Heat they do powerfully dry up the *Radical Moisture*, causing a general *Faintness* to attend the whole Body. But on the contrary, *hard, even Beds*, that lye smooth, are not only easie through Custom, as is mentioned before, but a Man may turn freely, both Sleeping and Waking: They harden and strengthen the whole Body, especially the Back and Reins, make the Nerves and Sinews strong, preventing the immoderate Evacuations by Sweating, and keeping the Body in a temperate Heat. Besides, such Beds may

may be often changed with but little Trouble, and less Cost; they send forth no stinking Fumes or Steams, as *Feather-beds* do; but are sweet and clean. Certainly nothing is more healthy, next to *Temperance* in Meat and Drink, than *clean hard Beds*.

8. All sorts of *Beds*, especially *Feather-beds*, ought to be changed, driven or washed, at the least three or four times in a Year; or else it is impossible to keep them sweet and clean, and to prevent the Generation of Vermin, or the other Inconveniencies before-mentioned: Would not every one condemn a Man, if he should wear a *Shirt* a Year, and lye in one pair of *Sheets* seven Years? Which if any should do, it would not so much endanger his Health, nor bring half the Inconveniencies on his Body, as *old stinking Feather-beds* do; which possibly stunk before ever they were lain on, by reason of the fulsome Excrements that the Quills of the Feathers contain. Also Feathers do certainly contain an unclean putrified Matter, that hath a near affinity with the Nature of Bugs; and therefore *Feather-beds* are more apt to breed them, than *Wooll* or *Flocks*; tho both will do it, if the fore-mentioned Rules be not observed. But if you are not willing, or so lowly-minded, as to have *Straw* or *Chaff-beds* under your Quilts, then you may have *Flock-beds* with *Canvas-Tickings*, which may be both aired and washed as often as you please, with little Trouble and Charge. If any shall question the Truth of what I have alledged concerning *Beds*, I desire they would please but to try the Experiment, by filling a *Bed* with the *fresh* and *cleanest* *Straw* or *Chaff*, which will smell very pleasant; and having so done, let them lye on it half a Year in a corner of a Room, as *Beds* generally stand, and then smell to it; and instead of sending forth a *Pleasant Scent*, as it did at first, it will send forth a *strong, fulsome, musty Steam* or *Fume*. And if this will do so, what will *Feathers* do, that in the Root of Nature are *unclean fulsome Excrements*, of a hot strong Quality? Therefore they have the greater fulsome Excrements that are breathed forth of the Body by Sweatings, and the like; but

they have also Power to retain such evil Vapours; and when others come to lye on them, and are thoroughly hot, it awakens those pernicious Steams, which often bring many Inconveniencies on the Body. Besides, it is very unpleasant to lye in such Beds; a Man must always be forced to keep his Nose above-board. Indeed each Man's own Bed does not stink or smell strong to himself, because he is accustomed to it; neither does a *Tallow-Chandler* smell those horrible Scents and pernicious Fumes, that old Tallow sends forth when it is melted. But let any other Person, that is not accustomed to it, be near such things, and it will be very offensive to him. Even so it is in all other stinking Trades, and things of this Nature; so that the greatest *Slut* in the World does hardly smell her own *House* or *Bed* stink. For in Man is contained the true Nature and Property of all things, both of Good and Evil; therefore he is both liable, and also apt to receive all Impressions, and to be wrought on by all things he shall either communicate with, or joyn himself to, whether it be Cleanness, or the contrary. Also by *Meats*, *Drinks*, and *Communication*, all things have power by a Sympathetical Operation to work on Man, because he is like unto all, bearing a proportionable Nature unto all things. If People did understand this, they would prefer *Sobriety* and *Temperance* with *Cleanness*, far beyond what they do; and then Men would not be subject to so many Diseases, as now they are.

9. *Heat and Moisture* is the Root of all *Putrefaction*, and therefore *Bugs* are bred in Summer, but they live all the Winter, tho they are not then so troublesome. They harbour in Bed-steads, Holes, and Hangings, Nitting, and breeding as *Lice* do in Cloaths: But all Men know, that Woollen and Linnen are not the Element of *Lice*, but they are bred from the fulsome Scents and Excrements that are breathed forth from the Body: The very same Radix have *Bugs*; and if there be any difference, they are from a higher Putrefaction, and therefore they are a more noisome stinking Creature.

Several

Several Receipts to destroy Bugs and Fleas.

Take a convenient quantity of unslaked Lime, and put it into some Water, and let it stand three or four days, then pour off your Water, and add to it a quantity of common Salt, more or less, as you think good (but the stronger the Water is made, both of Lime and Salt, the better it will perform the Cure;) then take this Liquor and wash the Floor, and the Sides of the Wall, and the Bedstead very well two or three times a Week, for a Month or two together, (not forgetting to give your Room as much Air as you can, by setting your Windows open most part of the day) this Liquor will destroy both *Bugs* and *Fleas*, if other Circumstances of good *Houswifery* and *Cleanneß* be observed.

Another.

Take *Colliquinto* Seeds, a sufficient quantity to make Water strong, boyl them one quarter of an hour in Water, and wash the Walls, Floor, and Bedstead with this Water, two or three times in a Week in the hottest Season for a Month, or as you see occasion. This will also prevent the breeding both of *Bugs* and *Fleas*, [*But do not forget to let into your Rooms your Friend the Air.*]

Another.

Take *Wormwood*, in its proper Season, dry it according to our Directions and slip it from the stalks, and put it into White Paper Bags made flat, and prick Holes in them to let the Fumes out, and put some of these Bags between your Bed and the Sacking, Mats or Boards, and some of them under your Bouldster, and also under your Bed on the Floor, and some of the same *Wormwood* loose on the Tester of your Bed. The Fumes and Scents of this Herb, doth not only prevent the Generation of all kinds of *Vermin*, but it makes the Air of such Rooms, where it lies, wholesome.

Another.

Take *Wormwood* and *Rue*, a good quantity, boyl them a quarter of an hour in Water, then take common Salt,

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and

and add to this Water what quantity you please, (the stronger the better) then wash the Sides of the Wall, Floor, and Bedstead with this Water, two or three times a Week, and it will kill both *Bugs* and *Fleas*.

Another.

Take the Rinds or Outsidess of *Green Wall-nuts*, bruise them, and steep them in Water three or four Days, and wash your Rooms and Bedstead with it two or three times a Week, and it will work the same effect.

Another.

Take *Wormwood* and *Mustard-Seed* bruised, boyl them in Water a quarter of an hour, then add Salt to the Water, and wash the Wall, Floor, and Bedstead with it, which will prevent the Generation of all kinds of Vermin, if the sweet Influences of the Sun and Air be not prevented.

Another.

Take the *Lies* of *Sope*, after you have done washing, and boyl Onions in it, then add a little Salt to it, and wash your Room and Bedstead with it.

Another.

Take strong *Vinegar*, and mix some *Salt* to it, and sprinkle your Room; this doth not only prevent and kill *Bugs* and *Fleas*, but it is otherways wholesome.

A Fume.

Take *Brimstone*, and burn it on a Chafing-dish of Coals in the middle of your Room, (but remember to shut your Windows) this do two or three times a Week, or as often as you please, the oftner you do it, the sooner will the Cure be performed.

Another.

Take three or four Ounces of *Genny-Pepper*, more or less, burn it on a Chafing-dish of Coles in the middle of your Chamber, shut your Windows and Doors, and go out, or else it will serve you as it will the *Bugs* and *Fleas*. If you do thus two or three times a Week, for a Month or two in the hot Seasons, it will destroy all kind of Vermin in the bud.

Another.

Another.

To conclude, There is nothing better to prevent the Generation of *Bugs* and *Fleas*, and to keep your Bed sweet, than every Morning when you rise to set open your Windows, and lay open your Bed-cloaths, and so let it continue four or five hours, in which time the Excrementitious Fumes, and gross humid Steams, which the Body breathed forth in the foregoing Night, will Evaporate by the help of the Air; this is a very good way to keep the Bed sweet, and to prevent the breeding of Vermin, it being impossible for any to keep their Bed sweet, if they do not more or less observe this Rule.

CHAP. XVIII.

A short Discourse of the Pain in the Teeth, shewing from what Cause it does chiefly proceed, and how to prevent it.

THe terrible Pains and Diseases of the Teeth do chiefly proceed from two Causes. The First is from certain filthy phlegmy Matter which the Stomach and Vessels do continually breath and send forth, which does Lodge or Center in the Mouth, especially between the Teeth, and on the Gums; and some People having fouler Stomachs than others, such do breath forth very fower, stinking, phlegmy Matter, which does not only increase the Pain, but causes the Teeth to become loose and rotten: And for want of continual cleansing and washing, those Breathings, and this phlegmy Matter turns to Putrefaction, which does eat away the Gums, as tho Worms had eaten them. And this defect is generally attributed to the Disease called the *Scurvey*; but it is a mistake, the Cause is chiefly, as is mentioned before, from the Stomach, or for want of Cleanings.

2. This Distemper of the Teeth and Gums does also proceed from the various sorts of Meats and Drinks, and

more especially from the continual eating of Flesh, Fish, and fat sweet things, compounded of various Ingredients of disagreeing Natures, which do not only obstruct the Stomach, but fur and foul the Mouth, part thereof remaining upon the Gums, and between the Teeth: For all such things do quickly turn to Putrefaction, which does by degrees corrupt both the Teeth and Gums. Besides, our Beds take up near half the time of our Lives, which time the Body is not only without motion, but the Bed and Coverings do keep it much hotter than the Day-garments, especially of those that draw the Curtains of their Windows and Beds so close, that the pure Spirits and thin refreshing Vapours of the Air are hindered of having their free egress and regress, which does dull and flatten the Action of the Stomach. Therefore the Night does foul the Mouth more than the Day, furring it with a gross slimy Matter, especially those that have foul Stomachs, and are in Years; for whatsoever are the disorders of the Body, the Mouth does always partake of them, which ought to be cleansed every Morning.

3. It is to be noted, That most People do also attribute the Diseases of the Teeth to *Colds*, *Rhumes*, and other outward Accidents. It is true, outward Accidents will further this Disease; but then there must be Matter before-hand, otherwise outward Colds can have no power to cause this Pain. The same is to be understood in all *Stoppages of the Breast*, and other Obstructions, as *Coughs*, and the like. For, if any part be obstructed, or there be Matter for Distemper, then, on every small occasion of outward Colds, or the like Accidents, Nature complains. If your *Teeth and Gums be sound*, and free from this Matter, take what Colds you will, and your Teeth will never complain, as daily experience doth shew. For all outward Colds and other Accidents of the like Nature, have no power to seize any part of the Body, except first there be some inward Defect or Infirmary: Suppose the *Teeth be defective*, then the Disease falls on that part; or if it be the *Head, Eyes, Breast,*
Back,

Back, or any other part or Member of the Body, that is obstructed, the evil is felt in that part. Therefore if the Mouth be kept clean by *continual Washings*, it will prevent all Matter of *Putrefaction*; and then *Colds*, and the like Accidents, will have no power to seize this Part, or cause this terrible Pain. Even so it is in all other Parts of the Body.

4. There are many various things, of divers Natures, prescribed by Physicians, and others, as Washes, &c. to preserve the Teeth and Gums; but most of them, if not all, to little or no purpose, as daily Experience teaches: For, all high, sharp Salts, and things of a sour or keen Nature, do rather cause the Teeth to perish, than the contrary; as do all hot Spirits, be they what they will: Many have destroyed their Teeth by the frequent use of such things, and it hath hardly ever been known that any such things have ever cured or prevented the aking Pains of the Teeth, but water only. Many examples I could mention to demonstrate this; but too tedious for this place.

5. The *best, most sure, and never-failing* way to prevent the *Diseases and Pains* in the Teeth and Gums is, every Morning to wash your Mouth with at least ten or twelve Mouthfuls of pure Water, cold from the Spring or River, gently rubbing your Mouth with your Finger, or a Cloth, and so again after Dinner or Supper, swallowing down a Mouthful of Water after each Washing: There being no sort of Liquor in the World so pure and clean as Water; and nothing doth cleanse and free the Teeth and Gums from that foul Matter which does proceed from the Breathings and Purgings of the Stomach, and from the various sorts of Food, so well as Water: The use of other Washes is to little or no purpose; but whosoever do constantly wash their Mouths with Water, as is before mentioned, shall find an essential Remedy. All hard Rubbing and Picking of the Teeth ought by any means to be avoided, for that is injurious to them. And whensoever you find your Mouth foul, or subject to be slimy, as sometimes it will more than at others, according to the good or evil
state

state of the Stomach, tho' it be not after eating; at all such times you ought to wash your Mouth. This Rule all Mothers and Nurses ought to observe, washing the Mouths of their Children two or three times a day; and also to cause their Children to swallow down a little Water, which will be very refreshing to their Stomachs: For Milk does naturally foul and fur the Mouth and Teeth; and, if they be not kept clean by continual washing, it causes the Breeding of Childrens Teeth to be more painful to them.

6. To keep your Teeth white, one of the best things is a piece of a *China* Dish, or a piece of a fine *Dutch* Earthen Dish, made into fine Powder, and the Teeth rubbed with it.

7. Few there be that understand or consider the excellent Vertues of Water, it being an Element of a mild and cleansing Nature and Operation, friendly unto all things, and of universal Use: But because it is so common, and so easily procured, I am afraid that many People will be like *Naaman* the Syrian, when the Prophet *Elisha* advised him to wash seven times in the River of Jordan to cure his Leprosie; it being the Ignorance and Folly of most People, to admire those things they do not know, and, on the other side, to despise and trample under foot those Things and Mysteries they do know; which the Learned in all Ages have taken notice of: For, should some People know what *Apothecaries* and others give them, they would despise the Physick, and have but little respect for their Doctor.

All Housewives do know, that no sort of Liquor, be it what it will, will cleanse and sweeten their Vessels, but only Water; all other Liquors leaving only a sower stinking Quality behind them, which will quickly cause Putrefaction: But Water in its own nature is clean and pure, not only for all Uses in House-wifery, and the Preservation of Health, but the Saints and Holy Men of God have highly esteemed this Element, by using it in the exterior Acts of Divine Worship, as having a Simile with the Eternal Water of Life, that does purifie and cleanse the Soul from Sin.

C H A P. XIX.

Of Marriage, and the Inconveniencies of unequal Matches.

Since the main Scope of this whole Treatise is but to set before my Fellow-Mortals the Means and Courses whereby they may obtain Health, both of the Body and Mind, and to shew them from whence the grievous Diseases of the one, and tormenting Passions of the other do proceed: And since there is nothing that more frequently brings Grief, Affliction and Distraction on the Minds of People (and many times lamentable Diseases in their Bodies too) than inconsiderate and unfit Marriages, I could not but think it necessary to add a few Words on a Subject so general and important.

THis sacred Tye of Marriage was instituted by God in Paradise, that the Woman might be an Helpmeet to the Man, and each party a Comfort and Solace to each other, and so propogate their Kind in Love and Peace; but by Peoples corrupt manners and abuses of that holy Institution, it is now to many become the greatest Plague of humane Life, where two unsociable Creatures are yoked together to each others torment, yet cannot be separated, but are forced with struggling, and goring, and kicking each other, to drudge on a most uncomfortable days work of Misery, till Death unharness them. But I shall not spend time on general Complaints, which are bootless, but come to particulars,

I. Of all sorts of Marriages, the worst and most unequal^d is for Young Men to Marry Women who are (through years) past Child-bearing, which as it is seldom, if ever, done but for some base, hellish, sordid, Self-ends on the Man's side, and brutish unnatural stimulations

mulations of Lust on the Womans, so it very rarely fails to be attended with its own Punishment, even in this Life, there being few Sins that People are guilty of, that do more openly and shamefully contradict the Laws of God and Nature, and that too (which renders it ten times the worse) under colour of an Holy Institution of God.

In the Beginning, after the Lord created Male and Female, he said unto them, *Increase, Multiply and Replenish the Earth.* This was the Command of the Creator, which all Mankind are obliged unto; and whosoever breaks this Law for any particular self-ends, as *Money, Gluttony, Honour, Idleness,* or the like Vanities, does draw upon himself the Indignation of God, because he has on purpose withstood the most Natural Influences and Operations of Nature, and turned them into Wantonness. These kind of Marriages do also contradict the whole course and progress of Nature, and seems to threaten all things with a Period; and hereby Man shews himself a hundred-fold worse and more depraved than the basest and most savagest of Beasts, who will neither touch their Females when they are with Young, nor after they are Old, and past Breeding. Which might be an Example unto us, if Pride, devilish Lusts and Intemperances did not possess Peoples Souls. All Creatures in this World, even the very Vegetables, do strive with highest diligence to produce its Seed, wherein is contained all the Properties of the Body, and then the old Body dieth. This is the Bond of Nature, which preserves all things, and all Creatures do vehemently desire to bring forth their Likenesses, which God's Law in Nature doth by an inward impulse constrain them unto, and in the performance thereof all Sensitive Creatures have the greatest pleasure and satisfaction. Every Man and Woman in the World, except some few, who have depraved themselves, has a Natural Desire to raise up unto themselves Posterity; for without it Nature cannot be satisfied, but something seems always wanting, they have not discharged

discharged one great end of their Being, and will die extremely in the World's Debt, how rich soever they may be accounted.

When Young and Old Intermarry, there is an inward, natural, and therefore unappeasable contrariety, loathing and dislike between them, whence ariseth Aversion, Hatred, Jealousie and Irreconcilable Discords, and causeth the Young Man to long after forbidden and unlawful Beds; it takes away all the true Natural Delight and Pleasure, and renders the Mind incapable of all Spiritual Duty, polluting the Soul and Body, whence doth proceed both Ruin and Destruction to the Health, and also to the ill-gotten Estate; for if a Young Man could attain a Young Virgin with the same outward Advantages, *viz. Money, Honour, Idleness, &c.* as he can have with an Old Woman, this latter sort might go without their Young Gallants. But how base a thing it is, and how unnaturally it looks, that men should value Money more than the Law of God, and the satisfaction of Nature, and the raising up of Seed unto themselves, which is a thing of so great moment, that the Lord commanded, *That the Brother of him that died Childless, should Marry the Wife of his deceased Brother, that he might raise up Seed unto him;* for he that dies Childless, seems to have lived to no purpose, and not to have answered that End for which he was made: Nor have we any Example in the Scriptures of Truth, that ever any such Unnatural Marriages were celebrated.

Furthermore, Children do encrease Love, and makes the Affections more warm between Men and their Wives, encouraging lawful Care and Diligence, both in the Father and the Mother: Nor is there any thing can make a Marriage-State tolerable, but *True Natural Love and Affection*, not to be altered with Troubles, when Sickness, and the like Accidents happen, there being few Married People but meet with many Troubles and Crosses, which true Love to Wife and Children makes more easie, and encourgeth each Sex to go through them with cheerfulness of Spirit: But on the Contrary, when

Men

Men meet with Disappointments and Crosses Abroad, and their Love is Cold at Home, then all's out of Tune, and the Phantasie is set on wandering after Vanity, which gives occasion for the Wife to do the like; And thus there is caused an Unequal Disharmonious Life, and is the Fruit of the Tree of Wrath which Mankind has stirred up through their Unnatural Lusts and Passions, which cannot escape the Divine Hand of Retaliation; for if *all the Hairs of our Head be numbred, and that a Sparrow cannot fall without Divine Providence*, how then should those great Sins, which are absolutely against God's Divine and Natural Law, and against the Right of Nature? Must they not be taken notice of by his Divine Hand? For every Principle both in the Evil and the Good doth comprehend its own Children, and also their works; and if men, by superfluity of Naughtiness, and devilish Wantonness, have kindled the fierce Wrath, then they must not receive their Reward from another Principle.

But few there be that are truly sensible, or do consider how great a Sin it is for Men and Women on purpose, for the sake and love of Wantonness, to hinder the ends of Nature, making a Sport and Pastime of that great formative Power, which is essential in every Man and Woman, that thereby they might produce their *Species*, and the *Images of their Creator*, which they bear; the Word of Divine Power is always in motion, *viz.* a forming, figuring, and shaping of all things, both Spiritual and Corporeal; if it should cease, all things would drop into their *Original*. And if men would but be still, and cease from their own ways of self-hood, and from kindling the fierce wrath of God, they could not but see the gross evil of such unnatural Practices, which how odious it is, we may perceive by his fierce indignation against *Onan*, whom the Scriptures testifies, the Lord *slew*, because he wilfully prevented *Generation*; which thereby seems to be reckoned as a Degree of Murder: Therefore let all that fear the Lord separate themselves from such unfit Marriages, which ought

not by any pretences to be countenanced, but condemned by all sober-minded People, as a practice of *Sodom* and *Egypt*, and such as follow it without Repentance, will be swallowed up by the *Red-Sea* of Divine Vengeance and Indignation.

2. Such Men as, through Age or other Infirmities, are so weakened, and their Natures so decayed, as they are incapable of Generation, are not fit for Marriage, nor ought to delude themselves with the pleasurable Fancies of *Youth*; for the company of Woman in Age, if there be not Strength and Temperance, is not only a Sin against God and his Law in Nature, but generally proves of ill consequence as to Health, tho' otherwise Men may in the sight of God be permitted Marriage even in Old Age; that is to say, such Men who are vigorous of Strength, lasting Healths; but then it ought to be to such Women as are not past Child-bearing; for the suitableness of Marriage is not when the Man and the Woman are of equal Age, but when on either part they can answer that end for which Marriage was ordained, *viz.* the having of Issue and Posterity. But generally, as for ancient Men, if it hath pleased the Almighty to take away the Wives of their Youth, it is far better they should spend the remainder of their Days *single*; for *Solitude* does afford unto the sober-minded and contemplative Soul many excellent Advantages, both by Night and Day, it being easier for such an one to keep his Mind intent and upright, and free from cares and wandering; for there are many infirmities that attend Women, which will always add some trouble and affliction to the Husband, more especially if there be a dear affection and respect; besides that, Society plunges Men more in the Affairs of the World, which if we mind Virtue and Eternal Happiness, as we ought to do, will prove as so many Clogs and Fetters to the Soul, and press her down to the Earthly Thoughts and Considerations, when she would gladly mount up to Heaven, on the soaring Wing of a Devout Meditation; and this ought

ought the more to be resented by Aged People, because they are certain their opportunities can be but short, because there is but little Sand left in their *Lives-Glass*, and 'tis pity to trifle away any of it on Variety, in making Love where no Fruit can be expected, or on the gossiping Stories of Talkative Woman, that like the *Nightingale*, is become nothing but Tongue and Voice; and much worse to be snatch'd from the sweet Contemplations of Eternity, by the perpetual bawlings and noise of an unreasonable *Screich-Owle*, or Croakings of a *Night-Raven*, that makes ones *Bed* more uneasy than a *Nest of Hornets*, or *Regulus's* Barrel stuck full of sharp Nails, whereinto he was thrust stark naked.

The Inconveniences that attend *Marriage* in Age are many, the Benefits very few; how ill it looks to see the Spring of Wantonness arise in the Autumn of Life, and a Man, (according to the Vulgar Proverb) appear like an *Onion with a Gray Head and a Green Tail*; too pregnant Symptoms that they have not forgot their Youthful Vanities and Lusts, but would fain act them over again, tho' Nature refuses them the means; their Minds being as much as ever inflamed with sensual Fires, tho' their enfeebled Bodies cannot keep place with them to bring their loose extravagant Desires into Act. Such Matches therefore, however they may be cloaked with the Title of *Holy Matrimony*, are indeed *Rapes upon Nature*, and *lustful Sallies of a debauched Imagination*, which always proves very prejudicial to the Health of Body, and obstructs the ways of Virtue and Piety. Besides, if the *Wives* of such Doting Old Men happen to be Strong, Youthful and Aimable, they are frequently tempted by Lude Young Gallants, to defile their Nuptial-Beds, and finding at home only Dalliance, (enough to stir up wanton Desires) without Abillity to satisfy and allay them, thereupon are too often led away to take wrong measures abroad, to the Destruction of their own Souls, and many times of their Bodies too, to the Grief and Disgrace of their too late repining titular Husbands, and the Dishonour and Confusion of Families.

Families. Therefore, if Men on whom Age hath snow-
ed her *Silver Locks*, (which ought to be the Ensigns of
Wisdom) will enjoy Health, and Strength, and Peace,
and live a virtuous quiet Life, let them beware of em-
barquing themselves in such unfit *Marriages*, which if
they should prove tolerable to themselves, as rarely it
happens, yet if they have *Children by former Wives*, 'tis
great odds, but is proves a great Mischief to them,
and an occasion of such unnatural Heart-burnings and
Animosities; as every prudent Man would willingly
prevent.

3. There are another sort of *Youngsters*, that are for an equality in Estates and Births, despising the innocent, simple and natural influences of agreeing Hearts, and united Affections, and all those Real, though Secret Grounds of Love, whence proceeds our inclination to affect such and such *Complexions, Features* or *Humours*; all which is not regarded by this sort of People; but they are meer *Jockies* in the Art of Wiving, and will Higgle for the other Hundred Pound in Portion, and Fifty Pound more at the birth of the first *Child*, or else the poor Lass after the Wedding-Cloathes are made, must go look her an Husband; such sordid Spirits as these, make nothing to strain Nature, and offer Violence to their own Inclinations, nay, to their Consciences too, if it may but make for their Covetous Interests. The first Question they ask, is, *Has she store of Money?* If she have, that's sufficient encouragement, whether she be of good Temper, or Virtuously inclined, or of an healthy sound Constitution, fit to bear healthy sound *Children*, or be a good House-wife, and of a prudent peaceful Behaviour, or have the Fear of *God* before her Eyes, or not, they never regard; and yet these ought to be the chief Ends and Considerations of every Man in *Marriage*, and not the mixing of *Manners*, and joyning together of *Farms*, and coupling of *Stocks*, as if their *Bags* must needs mutually *Engender*, and breed and multiply as well as their *Persons*: This

making of *Matrimony* a Matter of Money, and Miserly Parents sacrificing their Children to *Mammon* is a wretched *Idolatry*, little inferiour to theirs of Old, who offered their Sons and Daughters to *Molock* they made oblations of them in Flames, which quickly devoured them; but you deliver them up, and force them into loathing Embraces, where perhaps they languish out twenty or thirty Years in perpetual Vexations and Torment, without one hour's solid Content or Satisfaction, and all this for a little *Base Pelf*, which never has been known to make any happy, where *Content, Sobriety and Virtue* have been wanting.

But if God's Law, and the Influences of unbiaſt Nature did take place in Peoples Hearts, there would not be ſuch overlooking thoſe that have but a little Money; the *Rich and Noble* then would often Marry with the Poor, or thoſe they now call their Unequals: For where ſhall we find a *healthy, freſh, reſie, ſtraight-Limb'd, Angel-fac'd, Innocent Virgin*, fit for *Emperours* to get *Princes* upon, ſooner than amongſt the Daughters of Shepherds, or the untutor'd Troops of a poor Country-Village? Did Men live in the Power and Operation of God's Laws, and the Dictates of Nature, none of them would delude the Simplicity of Virgins, by Deceitful Kindneſſes, and when they have gotten their *Leud Deſires* of them, then leave them, and their own *Off-ſpring* to beg their *Bread*, expoſed to ſhame and want, and all the Evils imaginable, making nothing to cut off the *Thread of Love*, and bury *Affection* through the Power of their *depraved Wills*, which is a Crying Sin, and next door to Murder.

The truth is, there is ſcarce one Perſon of an hundred that make his or her choice from Wiſdom, or a right Underſtanding, and to answer the end for which the Lord inſtituted Marriage in the beginning; but if a Man have but an Eſtate; tho' otherwiſe never ſo diſeaſed, infirm, or unfit, all is overlook'd and excuſed, Money covers all infirmities, where the Heart is degenerated from Truth and Virtue, making that there *Maſter*, which

if well used would be a good *Servant*, most People being so blind and stupid, that they dare not cast their Care, and repose their Trust in him, who by his bountiful Divine Hand of Providence taketh care for all, and preserveth all, and from whom every good Gift proceeds, both Temporal and Spiritual; this trusting and relying on the Creature more than the Creator, is the greatest Idolatry, and that which the Lord abominates, for a Curse does follow all those who prefer their devilish Lusts, and foolish Passions, and greedy Desires of Money, before the good and holy Fear of the Lord, and his Innocent Law, Themselves, Wives and Children being afflicted with a numberless Number of Diseases and Infirmities; and what Fruit can be expected from such corrupt Trees? Whence think ye proceed Leprous Scabby Diseases, Joint-evils, and that which they call the *Kings-Evil*, wherewith many thousands in this Nation of all sorts are afflicted, as also the *Gout* in Youth, *Consumptions*, and other incurable Diseases? Are not most, or all these Evils the effect of undue Marriages, Uncleanesses, and Intemperances? And yet if a Man ask them, how came such or such a Disease, they will confidently answer, *We do not know, even as it pleaseth God; we know nothing we have done which should occasion it.* Thus laying the Cause on the Lord, of all their Infirmities and Evils, never considering that it is the Reward of their own Transgression, and of their own Evil Courses, which have awakened the poysonous Properties in the Elements of the Body.

4. A Fourth sort of Blame-worthy, are those who do Marry without any due Consideration of the weight and importance of what they go about; sure a thing in which the Happiness or Misery of a Man's whole future Life is involved, and which can be done but *Once*, should be considered *Twice* before we undertake it. But many People are so hurried away with the Heat and Fury of youthful Lusts, Passions, and Wantonness, as they mind nothing but a present Satisfaction of their brutish De-

fires, vainly imagining that they shall never be otherwise; but alas! as soon as those fiery Transports are allayed, their Love languishes, grows cold and flat; and those very Embraces wherein they placed their highest Happiness, become wearisom, nauseous, and perhaps loathsom, and then these hot Lovers become *Rude, Sordid, Stubborn, Bold, Surly, and Inhumane*, having no true Natural Affection unto, nor taking any honest Care for Wife or Children, but grow *Dissolute, Drunken, and Idle*; as they get Children in the heat of Drink and Lust, so they make not the least Provision to Preserve them. How many thousands of poor Women and Children are more miserable than any Creatures on the Earth, if we do but consider the *Hunger, Cold, Diseases, Grievs, Vexations, and Distractions*, which they endure from the intolerable Idleness, Debauchery, Crofness, or other ill Carriage, Words, and Communications of some *brutified Things*, whom they are obliged to call Husbands and Fathers?

5. *The Fear of the Lord being the beginning of all Wisdom*, both Divine and Humane, ought to be the principal Object of every Man and Womans Thoughts, Words, and Actions, and then they would be taught, by the Spirit of Truth, how they may chuse unto themselves suitable Wives and Husbands: For *Marriage* is as it were the Foundation either to Virtue or Vice; and nothing can make a Conjugal Life happy, but suitable Dispositions and Virtue, and where their coming together is from a well-grounded Love, and natural Affections mutually combined to answer the End of that State, that is, to raise up Seed in the Fear of the Lord, and then the Blessing of the the most High is with, and upon them in all their Affairs, and whether they have much or little of the World's Wealth, they are satisfied, as knowing that it is not Riches, but true Love that can make a Married Life pleasant, or encourage Industry in the Man and Wife: But where Equality in Tempers, Years, and Virtues meet, it makes this Society the most happy of all others, their Love covers a multitude of Infirmi-

Infirmities; Joys are doubled, Grievs divided, and all Troubles made easie.

'Tis true, every Married Estate is followed more or less with Inconveniences; for it forceth a Man to appear in the World, and thrust himself into Business, and attend and bow himself to those that perhaps he doth not much care for, or desire their Company, because they often spur him to Evil, or to do that, which, if Interest were not at stake, he would not do; and where there are six or seven more in a Family, there will unavoidably be committed many Disorders, sometimes by Servants, sometimes by Children, and seldom it is that they are all in Health long together, And if it happens thnt the Wife have a good esteem of her Doctor and his Physick, then she will do nothing without his Advice, which proves not only chargeable, but many times continues their ill Habits of Body, and this is apt to make Men grumble, fret, and repine; and thereunto the other Cross-accidents usually attending Married Persons, as encrease of Charge, the uncertain Gains, and the certain Expences, the hazards of Child-bearing, the crying and noise of Children, and their Death, the Lamentation of a tender loving Wife, refusing to be comforted for her Children, because they are not: Or if there be no Children, then the Discontents of Barrenness, and *Rachel's* out cry, *Give me Children, or else I dye.* All these Troubles, Inconveniences, and many others too tedious to instance, are apt to hover round the Marriage-Bed; and therefore it ought to be well fortified with a fixed and unalterable Love, founded on *Virtue*, *Piety*, and *Judgment*, for want of which, Multitudes of both Sexes, as soon as the *Honey-Moon* is past, and the first fervours of their Passion glutted, and slipt away as a Dream, do become burthened and uneasy, and spend in vain a thousand Wishes, *That they were single again.* For in truth, *Marriage* does very rarely answer the Ends of those that chiefly propose *Pleasure*, *Money*, or the satisfactions of any particular *Lust or Passion*; therefore none are happy, or can answer

the End for which Marriage was ordained, but only those who chuse their Yoke-fellows in the fear of the Lord, and from a well-composed Disposition, and pure natural Affections, not having an Eye to *Money, Honour, Idleness, Lusts*, or a petulant Abuse of the Creative Power of God; for Man is the Image of God, and his Son and Off spring, therefore they ought not to take unto themselves *Wives of all that they like*, as the Sons of God are complained of to have done, Gen, 6. *They saw the Daughters of Men were fair, and they chose unto themselves Wives of all that they liked*; not what the Lord liked; nor in his Fear, but what themselves liked; that is, for *Lust, Honour, Self-ends*, which was all contrary to God's Law and Commandment; therefore the Lord was provoked to Wrath, and they brought forth *Gyants, Monsters, and Destroyers*, and the Lord cut short their days. — *My Spirit shall not always strive with Man, nevertheless his days shall be an hundred and twenty Years.* Here you see Man's Life was abridged by reason of their unfit Marriages, and the Corruption of their Conversation, whereby Mankind became corrupted in the very Root, whence proceeds not only fierce, bestial Inclinations and Dispositions, but a great number of Diseases, which many bring into the World with them, of which most are incurable.

6. There are but very few Persons that do keep to, or observe the Rules of Temperance in the use of the *Marriage-Bed*, but are generally too indulgent and immoderate in the *Pleasures of Venus*, which of all others are most inticing, and seems more natural than any other Superfluity; but it is also the most dangerous both to the Health of the Body and Mind; for when Men give themselves up thereunto, it destroys the vigour of the Understanding, makes the Mind poor, base and effeminate; and as to the Elements of the Body, it weakens and consumes them, and by degrees Contracts such Diseases as strike at, and corrupt the very Root of Nature. In a word, nothing more *Unmans* a Man, than this sort of Intemperance; therefore the following

Rules

Rules and Observations will be beneficial to all that shall observe them.

1st, Every one ought to be Temperate in Meats and Drinks, and to eat those things as are naturally equal in their parts, and to avoid all *Rich Cordial Drinks*, and *Spiced Compositions*, for such things over heat the Blood, and open all the Gates of the *Veneral Property*, whence proceed irregular and vehement Inclinations, which ought to be avoided. Instead of such Excesses, you will do well to entertain proper Labour and Exercise, which will prevent the Generation of such Superfluous Matter, and this will be the more effectual, if sometimes you will be so kind, as by Abstinence, to give Nature time to Concoct her Crudities, and fast at the least eight or ten hours between your Meals. For in truth, were People but sensible what Benefits attend moderate Fasting, there would not be so many secret Gluttons in the World, and a great part of that Debauchery, whereby so many Estates are swallowed, so many Families dishonoured, and so many Persons Bodies weakened and decayed, would be prevented.

2^{dly}, All young People ought to refrain the reading the Books of *Romances Plays*, &c. whose chief Subject is to treat of *Wanton Love-stories*, and also to avoid idle *Veneral Discourses*, and *Lascivious Pictures*, which do secretly and insensibly stir up, and strengthen the *Veneral Qualities* of Nature, and cause Youth to think and to do that which otherwise would never have fallen within their Imagination; and having once got possession in the Soul, they will soon wholly subdue and captivate it; for when once a young Person of either Sex has baffled Modesty, the Life-guard of Chastity; or if once they have suffered the sort of their Virginity to be irregularly stormed, tho' they shall never so much repent of, and resolve against such Folly for the future, yet they will find it a very hard Task to obtain the Gift or Power of *Continency* again, though they seek it with Tears, as *Esau* did his Birth-right. 'Tis easier to Prevent than Repent; and not so hard for those who never

violated their Integrity, to perish therein, as for those that have once transgressed, to conduct the rest of their Lives according to the Prescripts of Chastity and Virtue; for the latter, are for the most part subjected by every Snare to all inferior Powers, and the Vanities and Wantonness of the Flesh, whereby they commit great Outrages against God's Law in Nature. Add to this, that *Lasciviousness* does much lessen that esteem which Men ought to have for Women, and brings Contempt upon a Matrimonial Life, and withal contracts many incurable Diseases, and consumes the outward Substance.

3dly, As the first Errors in any kind are generally of *fatal Consequence*, so most young People *New married*, inconsiderately lay a foundation for their future Discontents and Miseries, (like ill Horse-men) they Whip and Spur so at their first setting out, that 'tis no wonder if they *Tyre* before they arrive at their Journies end, contracting Surfeits, Gouts, general Weaknesses, alteration of the Complexion, Consumptions, and other languishing Diseases, as may appear by many young Men and Women, especially Men, who grow *Pale*, and their Flesh wastes, and their Joynts grow feeble, and their Nerves tremble, and an universal Indisposition seizes and spreads it self through the whole Body, and then what can be expected, but that their Children should become weakly, and subject to Diseases? Nay, many times for this very reason, they are radically tainted with Infirmities, and branded with Diseases even in the very Womb, and, thence by way of *Rebound* or *Retaliation*, Variety of Diseases result back again to their Mothers, before they are yet disburthened, or can imagine from what Cause those Disturbances arise. Thus many that were brave healthy Virgins, are no sooner Married, and become *Child-bearers*, but they grow weak, feeble, and full of Diseases and Disorders, which is the more remarkable, since the same, or the like, is not to be instanced in any other Creature: This should teach Men to behave themselves friendly, and with as *Even and Pleasant*

Pleasant a Temper as possible they can to their young Wives because nothing does so much Injury to Women (especially when Pregnant, or Great-with-child) as a cross surly Carriage from those, from whom they expect Indulgence and a pleasant Humour. For let us complain never so much of *Shrews* and *Scolds*, yet I must do Truth that Justice, as to avow, That the *Crossness* and *Ill carriage* of the Wives has not the hundredth part of that power to hurt and wound the Healths of Men, as the unkindness and ill deportment of Husbands have to prejudice the Women; for that Sex being of a weak tender Nature, their Fires burn but weak, and their predominant Quality stands in the meek Element of Water, so that every little Affront, from those they Love, wounds them to the very Heart, and does very often awaken, even the very Central Spirits, whereby Nature is put into agonious trembling Condition, whence proceed Suffocations of the Spirits, and Stoppages of the due Circulations, and thence variety of Diseases.

Farthermore, *Married People* ought not by any kind of Arts of compounding or preparing of Meats or Drinks, endeavour to heighten and strain Nature, whereby they may be the better able to gratifie their *Lusts* and *Extravagant Wantonness*; for all such things are an Affront to Nature, and force her out of her simple way; and tho' for the present, by such Arts, the Party seems more vigorous, yet he shall soon find that the same decays, and renders him much more weak and impotent, than if he had never medled with such Abominations. Nor ought any to suffer their Imaginations, Wills or Desires to enter too violently into the *Venereal Properties*; for the Imagination of Mankind is so strong and powerful, that it can kindle and awaken all the *Central Properties*, whereby many particular Persons, tho' by their Constitutions, cold and but weakly, do yet through Imagination and strong Desires stir up Nature to a great height, even to the ruin of their Healths; for Nature never ought to be spurred or strained, but suffered gently to go on in her own Pace, and her own Way. The lawful
use

use of the *Marriage-Bed* is never hurtful to mature Age, if Nature be not stimulated on by some unnatural Course or Superfluity, either of *Imagination, Meats, Drinks, Idleness*, or the like, but rather makes People more lightsome and pleasant, as being a thing purely Natural; but if raised, or forced on by Art, then there is no Intemperance or Superfluity does so soon wound the Health, or bring so many Inconveniences on both Body and Mind.

4thly, The most proper Age for Men to Marry at, is from *Twenty six Years of Age to Thirty*, or thereabouts, for then Nature has attained to the highest degree of *Maturity*, so that the moderate use of Lawful Sheets will not hurt; besides, at those Years, it is to be supposed, Persons will (if ever) be come to some degrees of *Discretion, Understanding, Staidness, and Moderation*, to know their Duties, and how to behave themselves to their Wives and Families. There is nothing more injurious to the Health of the Body, than a *too early Acquaintance with Venus*, or immoderate use of her in *Youth*, whilst Nature is a growing, it does in some Constitutions weaken the *Spermatick Vessels*, and the retentive Faculty, so that Nature is never able to out-grow it. For the Female Sex from *Eighteen to Twenty six*, is a very proper time to alter their Condition, and of *Virgins* commence *Women*. 'Tis a very ill custom People have got to Match their Daughters almost as soon as they are out of their *Hanging-Sleeves*, and I know no excuse for it, but the *Licentiousness* of the Age, which is such, that if Parents do not provide Husbands for their Daughters at *Fourteen*, they are ready to provide them themselves, or do worse: The Proverb is certainly true, and in more Senses than one,—*He that Marries a Girl, marrs a Woman*; it spoils their Growth, hastens on Diseases, causes a breed of small sickly puling Children, makes her a Mistress before she understands her self, whence ill management of the Family, and forty other Mischiefs, too tedious to enumerate.

5thly. As Nature, Reason, and the Law of God require Women to separate themselves when their Un-
cleanness,

cleanness, or *Monthly Visits* are upon them (for *Conception* at such times is unnatural, and fails not to intail *Leprous* and *Filthy Diseases* on the Children then begot, as *Boils*, *Botches*, *Kings-Evil*, &c.) so it will be also convenient for Men sometimes to *lye alone*; for the lying of Man and Wife together always in the same Bed, is apt to decrease Love, and make it cold, and also destroys the Health and Courage of Man; whereas their separating (provided it be done freely and prudently, and not in discontent or sullenness) and lying alone sometimes for a season, encreaseth the strength of the Body, and makes the mind more vigorous, and renders their coming together again more desirable and pleasant; it being an hard thing for many Men to have such esteem as they ought to have, for those things they over-charge themselves withal, tho they be the best of Enjoyments. And this *lying alone* is the rather to be urged, because Women have no natural Inclination to *Venerual Actions* after *Conception*, setting aside their depraved Desires and Imaginations, arising from the provocations Men may use, which do kindle and violently stir up the hidden or sleeping Properties of *Venus*, and strain and force Nature out of her Way and Operation; therefore no Woman ought to know her Husband after *known Conception*, till after they be delivered and well again. All the Creatures of the Field, even the whole Creation may be Examples either to teach or upbraid Mankind in this particular, yet few there be that are sensible of the greatness of *this Sin*, nor of the evil Consequences that attend Mankind by the Practice thereof. Indeed Custom makes the greatest Evils easie and familiar, and even excusable in the Eyes of most People, but not in the sight of God and Nature. For this cause Mankind is afflicted with many and great Perturbations and Distempers, which no other Creatures are subject unto, because Men break the good Law of God in Nature, and turn the natural use of things into Wantonness, which cannot pass unretaliated; for the Divine Eye and Providence takes notice of all the Good and Evil Works of Mankind, and

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Rewards every one according to its *Intrinſick Nature*, which we ought to regard, and not eſteem a thing *Good* or *Lawful*, meerly becauſe *Cuſtomary*, and becauſe the multitude do it, but rather for that very Reason we ought to ſuſpect it; for there is ſcarce a worſe Guide than the *Crowd*. Few their be that ever in their whole Lives conſider, or ſo much as imagine, that they can be guilty of any Sin with their own Wives, tho they commit all kinds of *Folly*, *Wantonneſs*, and *Uncleanneſs* with them. Whereas in truth, ſince thereby they violate the Law of God, and courſe of undepraved Nature, there is but very little difference, as to the *Intrinſick Evil*, between him that Marries an Old Woman, or him that commands, his Wife at unfit ſeaſons, as in the time of *Pregnancy*, or her *Lunar Viſits*, and him that goes to *Common Harlots*; only the former is not ſo Scandalous, becauſe allowed by Law or Cuſtom, which forbid the latter; but in the ſight of God and Nature they are both grand Evils.

6thly. *Intemperance* is ſo great an Enemy to Mankind, that it corrupts both Root and Branch, as when Men overcharge themſelves with Meats and Drinks, which heat the Blood, and ſo violently inflame and ſwell the *Spermatick Veſſels*, whence proceed *wanton Deſires*, and *looſe Imaginations*, that vehemently impreſs and incorporate themſelves in, and with the *Venerial Properties*, even as the Imaginations and Deſires of a Woman with Child do impreſs the Image of the thing longed for, on the Fruit or Child. The Seed does contain all the true Properties, and the whole ſtate of the Mind and Senſual Powers, whether it be Good or Evil at the time of Conception, and accordingly the Fruit is endued with good or evil Diſpoſitions and Inclinations; and the *Face* or *Complexion* of each Child is figured or framed according as the Poſture and Aspects of the Parents Faces, are at the very juncture, or time of *Conception*, viz. whether they look *Soberly*, or *Merry*, *Languiſhing*, or with *Wide Mouths*, *Eyes diſtorted*, *sullen*, *ſleepy*, or *heavy* and *dull*, or *lively* and *brisk*, or any other Faſhion or Form, the

the very same will the Imagination impress on the Fruit or Child: For Nature has a secret Power of conveyance, by Virtue of the Phantasie and Spirits, which is unperceivable to the Parents. Therefore all *Fathers* and *Mothers* ought at all times to be *Sober*, and keep themselves cool and low, that the Spirit of Understanding may have its Operation. For every thing or Quality, whether it be Evil or Good, has a Key in it self to open its own Principle, and hath a Seed to beget its own Likeness in all Particulars. For this cause a simple mean Life, in which the Power of God and Nature have their Operation in equal weight and measure, is to be preferred before the Grandeur and State of this World, *Sobriety*, and the *Fear of the Lord* being the Foundation of all Virtue; for all Health, Strength, and Vigour, both of the Body and Mind, do consist in the Unity of the Parts, and a just Temperament or Equality. As on the other side, *Contrariety* is the Root and Parent of all Diseases, both Internal and External. Therefore let every one apply himself to Wisdom, which will teach the *Knowledge of God in a Man's self*, which Knowledge and Eye of Wisdom will lead and conduct every one that is an obedient Student, into the Life of *Uniformity*, where every property of Nature does impress and reign in each other, sending forth *Hymns* and *Hallelujahs*, and *Everlasting Songs of Praises* unto the God of Unity and Order.

Lastly, It is to be noted, That the Lord and Great Creator of all Beings, has subjected all Creatures unto his unalterable Law of Nature, and therefore they keep and observe their proper Times and Seasons for *Generation*, and consequently are more healthy and sound than *Mankind*; but Man being made greater than any other Creature visible, viz. *God's Image*, and endued with Divine and Humane Wisdom, and a free uncontrollable Will, which he can immerse either into Evil or Good; the Lord for this cause saith, *I have set Life and Death before you, chuse ye*. Now most Men inclining to the left-hand-way, are thereby precipitated into all *Unclean-*
ness,

ness, Unchastity, and Intemperance, and in all Evils do as much exceed most sorts of Beasts, as Men do excel Beasts in Wisdom; for the Lord endued Man with the Spirit of Understanding, by which he might be a Guide and Law unto himself; but he has degenerated, and withstood the good Counsel of Wisdom, and chosen the left-hand-way, which leads into all kind of Evil and Superfluity; Whereas if this had not come to pass, but instead thereof, if Men had chosen the right way, and lived in the Power and Operation of God's Law, then there would have been no need of Outward Laws and Magistrates, but every Man would have done what was Right and Just in the sight of the Lord, from an innate power and virtue in himself, and not for fear of external Laws; neither would he have leaned on the shoulders of the Multitude, nor complied with Tradition and Custom, against the Dictates of Nature and Reason. The Beasts of the Field being under the driving and impulse of God's Natural Law, they are wholly acted by it; so that when Nature stirs and prompts them on, then they move, and when Nature stands still, they are quiet: This is the Way of God, and his unalterable Law in the course of natural things; but Man has so greatly depraved himself, through the power of his Free-will, always inclining to Evil, that he forceth Nature out of her simple Way, violating the Law of God, to the great hurt of his Soul and Body. But few there be that are sensible of the sublime Virtues and Benefits that accompany Sobriety and Chastity, tho the Pleasures that attend them are so many and great, and most easily attainable, if we will hearken to the Voice of Wisdom, which is the best Physician, and the best Law-giver, and the only Theology; in a word, The opener of all Seals and Mysteries, both Divine and Humane, and Happy, yea, thrice Blessed are all they that are acquainted with, and obey it.

CHAP. XX.

How to Cure *Wounds, Cuts, Prick of Thorns*, and other Accidents, without *Salves, Oyntments* or *Plaisters*; Also, if any part of the *Body* or *Flesh* be Poysoned, it is a certain *Remedy*.

MAny Persons happening to Cut, or Prick with *Thorns* or *Splinters* some Parts of their *Bodies*, or being troubled with *Ring-worms, Tettors, Fellons* on their *Hands* or *Fingers*, or with *Common Bruises* or any the like Accidents, running presently to Chyrurgions, who for gain put them to much pain and misery, or otherwise tampering therewith, so far encrease those *Maladies*, that many times they grow to *Gangreens* and *Mortifications*, and their *Fingers, Arms, Legs*, are often forced to be cut off, and not a few have their *Lives* thereby shortened. To prevent which Mischiefs, I think my self obliged, in Charity to my Countrey-men, to recommend to them an easie ready Course of Remedy, without any Charge, Trouble or Hazard, which, as has been proved by manifold *Experience*, will not fail to heal and cure all such Defects; and let none slight it, for its plainness and meanness, for all the ways of God and Nature are so; but the Inventions of proud Man are generally obscure, scarce, intricate and difficult.

That which I advise is only this; As soon as you have cut or prickt your self, or perceive any of the beforementioned Accidents to trouble you, and that your *Flesh* is envenomed, suck it with your Mouth, and spurt out what you draw from it, and continue so to suck ever now and then; the more constantly you do it, the sooner the Cure will be effected. But if the Hurt be great or dangerous, then for the more speedy and certain Cure, you ought to put Milk, or
Milk

Milk and Sugar in your Mouth, and so suck the part afflicted, and then spurt it out, and repeat it several times, and then let it rest a while, and afterwards do the same again; and if your Wound be great, or the Flesh raw, or some Flesh cut off, then when you have done sucking of it one time, in the interim, till you come to suck it again, lay a *Poultice of Bread and Milk* on the place; and the next time you have sucked it, lay fresh on again. This is a certain Cure, if you continue it, and it will perform the work in a shorter time than any Plaisters, Oyntments, or any such things; but sometimes the Venoms of such Sores are so great, that it will require a proportionate time, and in such cases it will be requisite to suck it the oftner, and you need not despair of healing it to admiration. The same is to be understood of *Wens* and *Moles*.

For the *Attractive Faculty of the Mouth and Stomach* is so strong, that it does by a secret power and virtue draw away the inward poyson that is kindled or awakened by such Accidents, and prevents the Flux of Humours; for when any part of the *Body* is hurt or wounded the Violences does certainly stir up or awaken the *Mercurial Poysons* of that part, which do not only cause the Flesh to burn and heat, but those Original Poysons do so violently attract matter unto themselves, that the Wound or Hurt will quickly swell or putrifie; for the *Attractive Faculty of Nature* stands in, and hath its power from the *Poysons of Saturn and Mercury*. Now these Venomous Spirits that are so violently awakened by the Wound, the constant sucking with the Mouth, does in a secret and most hidden, but real and certain way, draw forth from the part afflicted, which does not only cool it, but hinders, and totally prevents the flowing of the Humours, from the adjoining part, also dislodges the poysonous matter from that very part, so that by this way of *Sucking*, the Member or part where the *Wound* happens, is rather made less than bigger; for that which causeth any *Wound* to swell and putrifie, is a cer-
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tain *Spirituos Poyson*, which this *attractive Faculty* of the Mouth does draw forth, and spits it away, so that that then the Flesh will not heat, swell, nor putrifie. For the same Reasons, Dogs, and some other Creatures do certainly cure any Wound they receive, or other Accident of like Nature, by their continual *Licking* of their Hurts; for when those hot Venoms are removed, Nature needs no other Remedy, but can help her self by her innate power. Therefore in managing of the Cure of all Hurts or Wounds, the *Artist's* chief work should be to allay or draw forth those original Poysonous, hot Sulpherous Spirits, that are so violent in their Operation, that they cause that part to burn, swell and rage with great extremity of Pain. For when, in any part of the Body, the pure essential Spirits and Balsamick Virtues are wounded or hurt by any kind of Violence, presently the Original or fierce Brimstony Spirits are awakened, and then they appear in their own Form, which so long as the pure Spirits and Balsamick Oyl remained entire, were hid, or rather moderated and burned gently and friendly, and gave Life and Motion to Nature; but as soon as the pure Oyl and Spirits are wounded, the aforesaid latent fierce Spirits break forth, and shew themselves, and become of a furious Nature and Operation.

The very same is to be understood in the *Vegetable Kingdom*; if you destroy the pure Spirits and sweet Oyl, or Balsamick Virtues, in any thing, then the original Forms of *Saturn* and *Mars* appear, as is manifest in Charcoal and Brandy. For all things, both Vegetables, Animals and Minerals, have but one only ground and foundation, and he that understands one, by the same Spirit may see into the Grounds and Reasons of them all; Nay, the chief Cause and Foundation of all Diseases and Distempers in the Body is from the same Ground; for when by Accidents or Intemperance the pure Natural Spirits and sweet Oyl in the Body suffers Violence, be it in what part

of the Body it will, then presently the Poysons in that part are stirred up, and then there is pain felt there, and thence follow those terrible Feavers and Diseases that destroy Life in a moment.

The Mouth and Attractive Faculty of the Stomach does not only draw forth of the Wound, Bruise or Sore, green or old, the poysonful Spirits which cause Pain and Swelling, but by a secret Balsamick Virtue heal such Hurts. But where the Hurt is full of Matter, and subject to putrifie, then it will be convenient to put the Juice of *Limes*, *Lemmons*, or some such keen sharp Juice into your Mouth, and so suck your Wound and spurt it out, and then take more into your Mouth several times, for several Days together, and not be weary in a Day, as some are; for Nature cannot destroy those kindled Poysons in an instant, but it will certainly do it in a shorter time, than either *Salves*, *Plaisters* or *Oyntments*, viz. in two, three or four Days, most ordinary Hurts will be cured, if you apply your Mouth to the sucking of it often, both in the Night and the Day.

And therefore I commend this way of Cure, especially to the Countrey-people, who often fall into such ill Accidents, as Cuts, Pricks, Thorns, Splinters, Bruises, and the like, which often cost them dear, viz. the loss of an Hand or a Leg: Nay, many times in small Hurts in the Flesh, having no Understanding to help themselves, but relying upon other Unskilful People, many have not only lost their Limbs, but their Lives. But such as shall use the Means before-mentioned, shall by God's Blessing prevent all such Dangers.

If the *Wound* or *Hurt* happen in a place where you cannot come at it with your own Mouth, you may get some Body else to do it. Also, it is convenient, that all *Wounds*, *Pricks* or *Cuts*, when first made, should be made to bleed as much as may be, without prejudice to the Body; for in the *Blood* the fiery wrathful poysonous Spirits pass away, and then the Cure is effected much the sooner: But such as do not bleed, nor
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can be made bleed, are more dangerous and not soon or easily healed. Besides, it is to be understood, when the *Wound* bleeds freely, there is not any suffocation of the pure *Volatile Spirits*; or at leastwise, not in that Degree, as when it does not bleed: For which cause, all such Beasts, Fowls or Fish, as are killed to be eaten, if they bleed freely, their Flesh becomes sweeter and pleasanter to the Pallate, and easier of Concoction, and breeds better Nourishment, and is far Wholesomer and Healthier than those Creatures that are strangled in their Blood, as many Land-Creatures are commonly, and Fish in general, which is Uncleanneſs in the highest Degree, and proves unhealthy to the Eaters thereof.

But because this *Remedy* here prescribed, is so easily procured without Money or Price, and so truly Natural, I am still afraid that not only the *Learned*, but many of the *Vulgar* will despise this simple way: For *Man* is so depraved, from the innocent Ways of God and Nature, that he despiseth all in comparison of his own Art, and most men esteem and give place to those things they do not understand; and on the contrary despise and slight the things that they do know; and so long as any particular thing remains a Mystery, they admire; but as soon as they come to know it, they trample it under their Feet with disdain. Therefore all the *Philosophical Ancients* hid the Divine and Natural Reasons of Things, because they could not find any, or very few capable of that Doctrine.

C H A P. XXI.

Of Harmony, and the Power thereof; the several sorts of Musical Instruments, and under what Planet and Sign each of them is.

AS the end of natural Motions is Rest, and nothing more refreshes a Mind wearied with Labours than the Sweet *Airs of Musick and Harmony*, so now drawing towards a Conclusion of this Treatise, I I shall put a Period thereto with some unvulgar Considerations of the *Nature of Sounds and Melody*.

Of all kinds of *Harmony*, as well *Vocal* as *Instrumental*, whose variety is beyond any Humane Number, together with the various *Notes, Cries, and Tones* of *Birds and Beasts*, the Number *Seven* is the *Radix, viz.* the seven Properties or Constellations, as is manifest by the seven *Notes or Distances or Musical Instruments*, for those seven *Notes* are the *Basis* of all *Musical Composition*. The *Number Eight* is a *Beginning* again, or a *Replication* or *Repetition* of the same. And which soever of these *Seven Forms* or *Constellations* does carry the *Upper Dominion*, either in any *Instrument of Musick, Words, or Voices* of *Men, Sounds, Notes, or Cries* of *Birds, or Beasts*, the same *Property* does impress its *Signature* thereon. The same is to be understood of the variety of *Shapes, Figures, and Forms* in the *Animal, Vegetable and Mineral Kingdom*; and also of *Colours*, there being but *Seven Perfect Colours*, from which a *Skilful Painter* can very lively imitate all *Appearances, Shapes or Colours* in the *Universe*, the *Number Seven* being the *Fountain* whence all the *Wonders* of the *Creator* do proceed, it being the highest Number in the outward Principle.

Thus when the *Saturnine* Property shall have the chief Dominion or Government in any Creature or Instrument of Musick, then the *Words, Voice, Cries, Tones, or Sounds*

Sounds thereof are *sad, hoarse, heavy, slow, melancholy* and *unpleasant*, as if they were pressed to the Centre. But when Mars shall bear sway, then their Notes, Words, Cries, or Sounds, are *rough, loud, fierce, sharp threatening, and jarring*, as if the Centre of *Wrath* were kindled; for this Cause all Words of Men, Sounds of Instruments, and Notes and Tones of other Creatures, in whom the Properties of *Saturn* and *Mars* do predominate, are *dolorous, melancholy, and frightful*, as is manifest by all sorts of *Wild Savage Beasts* and *Birds of Prey*, as *Wolves, Swine, Bears, Lyons, Owles, Kites, Ravens, &c.* all which are chiefly under the Regiment of *Saturn* and *Mars*. But all Creatures and Instruments, in which *Jupiter* is predominant, their Sound, Words, Notes and Tones are *grave, constant, sweet, and friendly*. Where *Sol* Rules, they are *venerable, filled with Majesty*, and a certain kind of *lofty Grace*. When the Property of *Venus* bears sway, the Voice or Notes are *delicate, fluent, merry, charming and voluptuous*, carrying with them a sweet *Violence*. If *Mercury* have the greatest Interest, then they are more *remiss* and *various*, but very *sweet and pleasant*. And lastly, when the Moon shall have Dominion, the Tones, Sounds, or Voices, are *loud, shrill, wanton, and unconstant*, yet *fluent, pleasant, merry*, and fit for *Revelling*.

It is to be noted, that every particular Creature, but more especially Man, does contain the true Properties and Natures of all these *Seven Forms* or *Constellations*, but that Form or *Constellation* which does predominate, does sign the Words, Sounds, and Notes in each Creature, and all the other do follow and intermix their Sounds and Tones in subserviency therewith, that so in some, where the Properties are near an equality, 'tis a difficult matter to Judge what Quality is chief; but those that can distinguish the *Forms*, and what Sounds each gives, may, with regard had to the *shape and figure* of each Creature, be capable to determine the *Complexion*, and what Property has the chief Dominion over it. But still, it is to be noted, That each Creatrue can alter and vary its Words, Voice, Sounds and Notes by an innate

Power according to the state of the Mind; for the Will in all Creatures, according to the Capacity and Nature of each, is the *Primum Mobile*, having Power as it pleaseth, and as occasion and necessity requires, to stir up and awaken other Centres or Natures, either for the better or the worse, as the Will shall give it self unto, or be precipitated in any of the *Seven Forms or Properties*, whence often do proceed various *gestures, motions, words, sounds and voices*, which do vary and differ from the predominant Quality of the *Complexion*, being at some times more *sanguine, mild and friendly*, but at other times *fierce and angry, or dull, heavy, venomous and melancholly, or hollow and strained*, as if Nature were forced out of her way. Thus 'tis apparent Man may speak *friendly* to one, and *fierce and doggedly* to another at the same time, as his *occasions, passions and interests* are; for every word, sound, voice, note or cry of Men and other Creatures, does not only declare what Centre and Property it proceeded from, and which does predominate in them; but does also stir up the like Centres or Properties, and thereby excite those of their own kind to various Passions according to the *equality or inequality* of the Fountain, Spirit or Form whence they were generated, either to *Love, Trouble Joy, Grief, Pleasure, Anger, Concord*, or the contrary, and so make Impressions, and impose their Properties on those to whom they were directed: Every Word, Sound, Tone or Note having the Key in it self to open the Gate of its like Property, and there to joyn or incorporate; for this cause, *Angry Words beget Anger*; and on the other side, *A soft answer turneth away Wrath*. Whence is manifested the great Power and efficacy of *Words, Sounds, and Harmony*, especially if the Composition shall be agreeable unto, and follow the *Cælestial Harmony*, it will not only impose its own Properties on the Hearers, but begets *friendliness and concord*, powerfully attracting the benevolent Influences both of the *Cælestials and Terrestials*, changing the *Affections, Intentions, Gestures, Motions, Actions and Dispositions* of the Auditors, quietly alluring them to its own Property. The
grave

grave consorts of *Musick*, both *vocal* and *instrumental* are true similitudes of the *Harmonical State* Man was created in, if he had not fallen there-from, and suffered his desires to enter into Inequality, where every *Form* and *Property* does strive with all its might to be Lord over the other, and so destroys all *Harmony*, and is the true Original of all Inequality and Discord, which is the Root of all Violence and Oppression: Whereas, on the contrary, *Harmony* and *Concord*, whether it be External or Internal, is in its own Nature innocent and friendly, the true Fountain whence proceeds all Joy and *Pleasure*, both in Angels, Men, and all other Creatures, because they all originally were derived from *Unity*.

All *Instrumental*, and *Vocal Musick*, works various effects on the Hearers, according to the Equality or Inequality of each: The grave Consorts of *Organ*, *Viol*, and *Voices*, beget *Gravity* and *composed Dispositions*, and work so powerfully on some Sanguine-tempered People, as to make them forget all Troubles, Sorrows and Perturbations, raising up the hidden Properties of Nature and Phantasie to a state of *Unity*, that is, absolute Felicity, during the time of hearing such Harmonies: But others, who are of uneven Temper, and further from Equality, both in their Humours and Elements of their Bodies and Minds, it makes worse condition'd, melancholly, sad and dull, after a little time of hearing. This new change or alteration of Disposition, seeming burdensome to them, therefore such never care to hear *Musick* long, but had rather be entertained with the Noise of the Multitude, the Cries of deep-mouth'd Hounds, and Discourses of *Vanity*. There are *musical Harmonies* that are light and wanton, as of *Violins*, especially when they shall play such Tunes or Lessons as are composed by, and proceed from the wild airy Phantasies of *Venereal Musicians*, which the present Age is pestered with, whose Imaginations are vain, lascivious, and extravagant; and when such Airs meet with suitable, wild, wanton, amorous, youthful, Hearers, they have power to stir up and impress their own Properties on them, by incorporating with their *similies*.

Man

Man is capable by his Will to work and to be worked upon by all things, as he immerfeth his Will either into Equality or the contrary; if the first, then his *Actions, Words, &c.* incorporate with all things that stand in equal weight and measure, which is the joy and felace of Nature: And so, on the contrary, *Inequality* or *Discord* move by simile likewise; and therefore the holy Scripture faith, *The Prayers of the Wicked are an Abomination to the Lord*; for the God of Life and Mercy cannot be moved, nor the Divine Influences attracted; but only those that do imitate him by living in Unity and Well-doing; and such as live under the Government of the Evil, unequal fiery Nature, cannot, either by their Words, Prayers, or Works, move or attract any other Quality, but what is alike to their own Nature: And consequently the *Addresses of the Wicked* move God in the Principle of his Anger by *simile*, because all their Words and Prayers proceed from an evil Root.

Thus *Discord* is the Root of all Evil, and the corruption of every Life, both external and internal, *Death* it self being nothing but a *Contention, Strife, Disharmony* and *unequal Operation* of Nature, where the strong original Forms of *Saturn* and *Mars* do rage and domineer, and with a fierce hunger destroy and raven up the friendly Properties and Preservatives of Life. All *Diseases* and *Infirmities*, both of the Body and Mind, arise from the unequal operations of Nature; and *Health* is nothing but *Harmony*, or an agreement of the parts.

It is also to be noted, that *Harmony* and *Concord* do contain the true Properties of all Elements, Forms and Constellations, even those strong fierce forms of *Saturn* and *Mars*, whence arises *Envy, Strife, and Contention*; but when these are united unto, and evenly managed by the friendly Powers of Nature, they are the cause of all Joy and Pleasant Melody, there being no Evil but *Inequality*, where Nature is divided, and every property is in Rebellion, and endeavours to be Master: Therefore the Lord said in the beginning, *That all things that were Created, were good*; for neither the Name nor the Nature

Nature of Evil was existent, nor should ever have been known, if the Angels and Men had continued in that Harmony they were created in. There being no Evil where the Forms and Properties of Divine and Humane Nature are united, nor any good, where they are separated from the Divine Principle, which is the friendly Fountain. that qualifies and moderates the venomous, fierce raging Properties of *Saturn* and *Mars* : So that the very same Qualities that are the Root of Sorrow and Misery, both of Men and Angels, that live in, and under the Dominion of the divided Forms and Properties, are the true cause of all Joy, Pleasure and Content to others that live in Unity and Concord, where all Forms and Properties embrace and court each other, whence doth arise and proceed the most Harmonious Consorts and Heavenly Joy : This is manifest in all *Vocal* and *Instrumental* Musick, (which is a lively and true Similitude of the internal and mental Harmony, as that is the Root of this outward Melody.) Are not the *Saturnal* and *Martial* strings and Notes as material and useful as the *Jovial* and *Venerial* ? The first being the Base and Radix of all Composition, and the latter the *Trebles* ; the Basis gives Majesty, and the Trebles Sweetness ; the one being the *Male*, the other the *Female*, and by their Incorporating or Embracing each other, is begotten the true *Harmony* both of Corporeal and Incorporeal Bodies ; nor can it subsist or continue where there is a separation of those Properties ; if there were no Fire, there would be no Light.

Hence it appears, that every thing is either Good or Evil, as it draws near, and unites it self, or is severed from that Fountain of Unity and Harmony whence it proceeds ; for this separation is that which is called the Degeneration of Evil. And as every Creature, both in the *Animal*, *Vegetable* and *Mineral* Kingdoms, stands near, or afar off the Unity ; so are they either Good or Virtuous, or Evil and Poysonous, according to the degrees of the Forms and Properties of the seven-fold Nature, which being near the Equality, denominates Men

to be *Sanguine*; as those who are more unequal in their Compositions in several respects, are called *Cholerick*, *Melancholly* or *Phlegmatick*. And so in Beasts, Birds and Fish, those that are unequal in their Frame, are fierce, cruel and ravenous; but those wherein the Properties are more mild, friendly, tame and better tempered, are called *Clean*, and the other *Unclean*; The same is to be understood of all *Vegetables* and *Fruits*; not but that the evil and venomous Qualities in themselves, and rightly managed, are altogether as useful as the *Pure*, being the original of Life, and cause of Motion; so that there is nothing bad that the Lord has made, but as it becomes separated from its Original state of Unity and Harmony.

2. Of all sorts of external Harmony, *Vocal* has the highest Graduation, and is not only best liked, but makes the greatest Impression on the Hearers; forasmuch as it ariseth by an Harmonious consent of the humane Soul, having a nearer affinity to their Fantasies, than the Sounds of Instruments, by which it easily penetrates by its Motions the well-tempered Air, and so into the aïrous Spirits of the Hearers, transferring the Affections of the *Singer*, and piercing even into the Inwards of the Soul. For all Harmony, both *Vocal* and *Instrumental* (but especially the former) have a certain secret Power to moderate various Passions and Diseases, especially when they happen to be more Mental than Corporeal; for then if the *Lessons*, *Compositions*, *Instruments* and *Genius* of the *Musician*, shall by sympathy correspond, and agree with the dismayed Property of the Distempered, it will by degrees raise and strengthen the weak Properties, and bring Nature into a more equal Operation. Great, various and wonderful are the Uses, Effects and Benefits of *Harmony*, *Unity* and *Concord*; it is certainly the true and real *Paradisical-Life*; The *Instrumental* and *Vocal* being a shadow or similitude of the Inward or Heavenly; and as it contains many great *Secrets*; so, if used, in the Fear of God, its Effects then prove beneficial; but if contrarywise it be practised, it becomes the greatest Curse; for the higher any thing is graduated

ted in Nature, if not well used, the Evil thereof becomes the greater.

What Sounds and Tones proceed from the Four Elements respectively.

From the *Earth*, proceeds heavy, dull, slow, melancholly Tones and Sounds, rather a *Noise* than *Harmony*, mournful and unpleasant; she never insnareth any by her Charms.

From the *Water*, flow various, mixed, wanton Tones and Sounds, as it were unconstant.

From the *Fire*, sparkles up a brisk lively Harmony, but fierce and penetrating, loud and jarring.

From the *Air*, are breathed in sweet, ravishing, harmonious Tones and Sounds, *Sanguine* and delightful; this Element being the Radix of all Sounds and Harmonies.

What Planet and Constellation governs each Instrument of Musick.

Bells are under *Mars* and *Saturn*, and the Sign *Aries*: They afford a Melancholly harsh sort of Musick, loud and penetrating; their dolesome Tones are from *Saturn*, suitable to accompany dying Groans, and attend Mourners at Funerals; their harsh jarring Sounds proceed from *Mars*; They are most adapted to Robustick Natures, who generally take the greatest delight in their Harmony: Ringing, moderately used, is a good Exercise for strong Bodies; but rude, and not so delicate and genteel, as the Practice of other sorts of Musick; and is also apt to be prejudicial by too much Violence.

Drums are under the dominion of *Saturn* and *Mars*, in the Signs *Capricorn* and *Aries*, which their dull, heavy, melancholly, rattling, jarring Sounds do manifest; for as they arise from the dark wrathful Centre in Nature; so they carry with them the power of the same
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Properties, and therefore do encourage Wrath and Violence, the pleasant Element of *Air*, which is the Life of all Harmony, is here encompassed or penned up so close, that it cannot have its free Egress and Regress, which suffocates the thin spirituous Vapours thereof, and that causeth Sounds, heavy dull and frightful. The *Air* being the pleasant Life in all things, and the original of all Sounds, Voices and Harmony; and in what Things, Instrument or Creature soever the Properties of *Saturn* and *Mars* are strong, and the sweet Influences of this Element obstructed, from that Thing or Creature can proceed no delightful Sounds or Melody, but dull, heavy, dolorous Jarrings, Noises or Sounds; for there is no true Life, Light, Harmony, or pleasant Sound can arise from any, in which the Properties of Nature are unequal in their qualifying or operation; for then the wrath of Nature becomes fierce and raging, and destroys the Moderator or friendly quality, and so Nature can no longer continue in equal weight and measure.

Trumpets are under the Dominion of *Mars*, but their Sounds and Harmonies are of a two-fold Nature and Operation; they have their fierce encouraging wrathful Sounds from *Mars*, and their lofty Majestical Harmonies from *Sol*; they afford a Masculine Musick, which encourages Warlike Inclinations and Dispositions, animating both Men and Beasts, with a certain delight and Warlike Charming.

Bag-Pipes are under the dominion of *Venus* and *Mars*, in the Sign *Scorpio*; this sort of Musick is sometimes used in Wars, but the Sounds and Harmonies thereof are more Effeminate and Veneral, than Martial, fitter for Peace than War, and for the Shades of *Venus* than the Fields of *Mars*, being an excellent sort of Harmony for *Shepherds*, to entertain their innocent Flocks with, which *Sheep* much delight in.

Organs are under the Empire of *Jupiter* and *Sol*, in the Sign *Leo*; the Sounds and Harmonies of this Instrument are Great, Noble, and full of Majesty, Sweetness, and Gravity; they seem to be as much Divine as Humane,
or

or to afford some *Glimspe* or *Simile* of the heavenly Joy and Comfort; in this Instrument the *Air*, and the pure thin *Spirituall Vapors* thereof have their free Influences, whence those lofty brave friendly Sounds and Harmonies do proceed.

Waits are under the Dominion of *Jupiter*, in the Sign *Libra*; the Sounds and Harmonious Consorts of this Instrument are great, noble, and pleasing to Nature; but if the Players thereon be not well skilled, they quickly awaken *Mars's* property, which causeth the Sounds to be a little too loud, rough, ratling, or jarring.

Flutes or *Recorders* are a brave noble Instrument, being skilfully handled, and make some of the best Harmonies of *Pipes*, being agreeable to both *Vocal* and *Instrumental* Musick; their Sounds and Harmonious Tones are grave, and full of Majesty, attractive and delightful, especially in open Fields, and near Rivers and Fountains of Water, being under the Dominion of *Jupiter* and *Mercury*, in the Sign *Sagittary*.

Flagelets are under the Dominion of *Mercury* and the *Moon*, in the Sign *Cancer*; this Instrument is not so noble as the former; its Sounds and Harmonies are more Youthful than Grave, being a good Field-Musick, more proper for Shepherds and Herds-men, or Carters, and drivers of Horses and the like, than for Consorts in Houses, being shrill, loud, penetrating and violent; but if well handled, it makes pleasant Harmony in open clear still Airy places.

Hautboys are much of the Nature of the last, being under the Dominion of the *Moon* and *Mars*, in *Cancer*, a good Field-Musick, for such as look after Cattel; but not proper for House Consorts, unless the Player have greater skill, and a better hand than is common; its Sounds being wild, loud, and penetrating.

The *Base-Viol* is under the Dominion of *Jupiter* and *Sol*, in the Sign *Libra*; its Sounds and Harmonies are Grave, Noble, Great and Delightful, Pleasant and Alluring: But the Musician must have skill and hand, or else *Mars* will spoil the Harmony by his rough jarring Sounds.

Violins

Violins are under the Dominion of *Venus* and the *Moon*, in the Sign *Gemini*; this Instrument affordeth much Harmony; but it is more Airy, Brisk, Youthful and Effeminate, than Grave; but Delightful, having a sweet charming violent Operation.

The *Harp* is an Instrument as *Excellent* as *Ancient*; it is endued with great Variety, and if skilfully handled, its pleasant Sounds and Harmonies quietly allure all things that are capable of its Influences, to its own property, being under the Dominion of *Venus* and *Mercury*, in the Sign *Libra*.

The *Lute* affordeth most pleasant, soft, friendly Harmonies, having a sweet Violence, and attractive Operation, but Effeminate; 'tis under the Dominion of *Venus* and *Mercury*; its sweet attractive Sounds and Harmonies arise from the Properties of *Venus*, and its Variety from *Mercury*.

The *Harpficals* are under the Rule of *Venus* and *Mars*; from the former it derives its sweet Sounds, and the jarring rough Ringings are from the latter; but if the Musician have skill and hand, it maketh excellent Harmonies, and great Variety; its Sign is *Aries*.

The *Gittarr* is under the Dominion of the *Moon* and *Venus*, in the Sign *Taurus*; the Player on this Instrument ought to have both good skill, and a ready hand, or else *Mars* will step in with his jarring Tones and Sounds.

Cyterns and *Gitterns* are under the *Moon* and *Venus*, in the Sign *Sagitary*; being well managed, they yield pleasant, soft, effeminate Harmonies.

Of the Power and Virtue of Mental, Vocal, and Instrumental Harmony; that it can pacifie Wrath, and the contrary.

All Men do endeavour by a secret and natural Inclination, to draw all things unto their own Property, Understanding and Life, whether it be good or evil, equal or unequal; and into what property or principle soever

he doth precipitate himself, that same quality does reign in his Thoughts and Will, and hath the Key in its self to unlock all all Nature's secret Cabinets, and by its Rays can penetrate into the Depths; and wheresoever it finds its *Simile*, there it incorporates and joyneth Forces, and so becomes strong and powerful, and its contrary is dismayed and weakened: This is manifest in all unequal passionate Words and Discourses, and also in friendly Harmonies and Speeches; every Word, Sound or Cry, stirs up to Love, Anger, Concord or Discord, according to the principle of that Root, or predominate power from whence it proceeded. And these *Sym-
pathetick Operations* of Nature and their Antipathies, have far greater power and efficacy in and upon the humane Nature, or Minds of Men, than on Inanimates, they having a near Affinity in their *Basis*; therefore Concord and Discord, or Love and Anger, do move by *Simile* more quick than Lightning; for all things do naturally incline to the Centre; and as Men by Words and Actions can and do move each other to Friendship or Hate, the same is to be understood of all other things, according to the capacity of each, as all robustick, rough, killing Employments, do secretly stir them up to Wrath, Discord and Inhumanity, as the contrary Trades do beget more humane or tractable Dispositions. And so in the same manner, and more effectually, does Musick work upon the Mind and Passions of Man: This the Kingly Prophet *David* was sensible of, when he Harmoniz'd and Play'd on his *Harp* to King *Saul*, in whose Soul he perceived was kindled the Wrath, and the unequal Powers of Nature; which the *Mental* and *Instrumental Harmony* of *David* did assuage or mitigate, by awakening and strengthening its *Simile*, and by its friendly Influences compose, and as it were by a sweet Violence, chase away Inequality, Discord, and Enmity. For there is as great a power in *Harmony* to kindle and beget its likeness, as in Wrath to stir up Discord. Thus *Saul* as it were unawares suffered his Will and Spirit to entertain the internal and external Harmonies, that proceeded
from

from *David*, which did by a certain Gleam or Ray penetrate *Saul*, and incorporatd with its *Simile*, and moderated the Dis-harmonious, Envious, Evil Spirit in *Saul*, raising those Properties that were too flat; and on the other side, letting down those that were too sharp and fierce, even as a Musician Tunes his Instrument, there being a Sympathetical Operation between the inward and the outward Harmony, as appears, *2 Kings 3*. where the three Kings and their Hosts were like to perish for want of Water, which came to pass through the Dis-harmony and Inequality of the Elements and Constellations; for whensoever any Element or Property does too violently predominate, it destroys the Harmony and Well-being of the whole, and Nature becomes like an Instrument out of Tune: For this cause the Prophet *Elisha* called for a *Minstrel* or *Musician*, that is, for Harmony, viz. for a quiet still state of Mind, not only to shew the three Kings what Life they ought to Live, who were departed from Unity and Concord, but also the Prophet desired to be tuned and composed, which would render him fit for, and capable of that Divine Work which he was to do: For when the King of *Israel*, and the other two, came first to him, he seemed to be somewhat Angry, or in Wrath with him, saying to the King, *Get thee to the Prophets of thy Father; what have I to do with thee?* As if he should say, Thou art in the way of Wickedness, Idolatry, Violence, and Oppression: This answer was uneven, as if it proceeded from some Passion or Intemperance of Mind; but the King of *Israel* not being moved to any degree of Inequality, but answered mildly and friendly, with a yielding and penitent Voice; *Oh! Nay, the Lord hath called these three Kings together, to deliver them into the hand of Moab.* This Humility and Temper in the King begetting its own Property in the Prophet, he then calls for the *Musician*, viz. for Concord and Harmony; and in the time of this Heavenly Comfort, the Hand of the Lord came upon him, and the Divine Power did arise in him, and he prophesied from an equal Motion, and holy driving both

of the Divine and Natural Properties, as well of the External as the Internal Nature; then there followed a Sympathetical Operation of the Forms, an Incorporating and Harmonizing with each other; and so the Element of Water was excited and strengthened, which before was weakened, and made as it were to disappear by the predominancy of the Element of Fire; for when the Elements have their Qualifyings and Operations in Equality and Concord, this is the true Musick of Nature, the Harmony of the *Myccocosms*. Harmony being the true Centre of all External and Internal Felicity, wherein all things rejoyce; as the contrary, is the Displeasure, the Vexation, the Terror, and the Torment of the whole.

In the first of *Chronicles* we read that Four thousand of the *Priests* and *Levites* praised the Lord on Instruments of Musick by *David's* appointment. And 2 *Chron.* 5. One hundred and twenty *Priests* blowed with Trumpets, and so agreed with the Voices, that it seemed but one Voice, and when they lift up their Voices with the Trumpets and Cymbals, and other Instruments of Musick, the House of God was filled with a Cloud, so that the *Priests* could not endure to minister, by reason of the Cloud; for the Majesty of the Lord filled the House. Here the Mental, Vocal and Instrumental Harmony of the People did by a secret Attraction draw forth and incorporate its self with the inward and holy Harmony, so that the Glory of the Lord appeared externally; there was an inward Life, Power, and Agreement in the minds of the Musicians, and whole Congregation; all was done in the Unity of the Spirit, and to the Glory of the Lord. But on the contrary, as *Amos* has it, Chap. 6. Those that sit on the Stool of Wilfulness, and lie on the Beds of Ease, and practise Wantonness upon their Couches, and eat the best Lambs of the Flock, and slaughter the fattest Calves of the Doves, and that sing to the Lute, and in playing on Instruments of Musick compare themselves to *David*, and drink Wine

in Bowls (that is, to superfluity and excess) and anoint themselves Effeminately with Oyl, and yet have no Bowels of Compassion, nor Commiserate the Afflictions of Joseph (that is, the Miseries of their Brethren and fellow-Creatures) but crucifie the Lord of Life, (that is, the Divine Principle, by their Discord, Oppression, and Intemperances) shall be the first that shall be led away into Captivity: For every Thought, Word, and Work follows the Principle from whence it proceeds; and as every Man shall apply Musick, or any other thing, either to the Glory of God, or to his vain Glory, Vanity or Lusts, so it becomes either good or evil to him. So that what is a Blessing to one Man, proves a Curse to another; and that which some Honour the Lord withal, others do dishonour him with. And as in a well-tuned Instrument, the Strings being struck or played upon, will make the Strings of another Instrument, tuned to the same Key, to move, shake or tremble; The same, and far greater Sympathy is to be understood in the humane Nature, tho in so secret and imperceptible a manner as to outward Sense, that many Thousands are wounded or impressed with the Influences, before they perceive, or are aware of it.

He that has not the Fear of the Lord, and the Knowledg of God in himself, is liable to be hurt by most things, not only in playing upon Instruments of Musick, as *Amos* hath it, but in and by all other things; therefore as the Wise Man saith, *Even in Plowing of Land we ought not to make others Rules our Prescriptions,* so as to imitate them like Apes; nor ought we to be froward and averse to it, because many in former Ages, or in the present, have or may use *Musick* as a Companion of Debauchery, or enticement to Evil, to the dishonour of their Creator, and the hurt of themselves: But all Men ought to be sober, and use things to their right ends, for which they were designed by God and Nature, and then
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whatever they take in hand, will prove good and profitable unto them. Wherefore most convenient it is for every particular Man and Woman to search and examine themselves, that they may come to understand what Spirit and Principle has Dominion in and over them; if it be the Divine Principle and Voice of Wisdom, then it will lead them into the heavenly Harmony, where all the various Properties and Qualities of Nature do in friendly manner embrace each other, whence proceeds an eternal Peace and Comfort. But they that shall find the Spirit of Envy, Strife, Back-biting, Jeering, Scoffing, Uncleanneſs, Vanity, Oppreſſion, Killing, and the like, to bear ſway in their Minds, and reign in their Hearts, ſuch cannot make any pleaſant Harmony, but altogether the contrary, a moſt unpleaſant Noiſe, burthenſome to themſelves and the whole Creation.

But by the way, it is to be further conſidered, that there is no poſſibility that any ſhould obtain that ſublime State of Unity and Concord, and to have Peace and Good-will for the whole Creation, except there be a continual Self-denial; no Obſervations or Medium, though they be agreeable ſeemingly to Scripture, will do; Men muſt not ſtand ſtill in the Wiſdom, but preſs on towards Perfection in perfeverance.

Many in this Age have been taught this by woful Experience: At firſt, when the Day did begin to dawn, and the Star of God's Eternal Love to ſhine in them, whereby they ſaw the Errors of their Ways, whence did ariſe *Self-denial* and *Scruples*, as to the Modes and Customs of *Egypt*, and the vain Multitude. If ſuch had not ſtood ſtill and fixed themſelves in ſome outward Forms, but followed, like the Ancient Sages of the *East*, the Conduct of that heavenly Star, till they arrived at the place where the Child *Jeſus* was born, they might have travelled without

stop or hindrance, through the unequal ways of this World, and the Heathenish Customs thereof, and arrived at the *Cælestial Canaan*, a Land flowing with Milk and Honey, and entred into the ravishing Harmonies of the *New Jerusalem*. But too many, after a few Steps in this *Holy Journey*, having denied themselves the Superfluities and Vanities of the World, as some would not eat *Flesh*, because it could not be procured without breaking the Harmony and Unity of Nature, and doing what one would not be done unto, and refrained many sorts of *Plays* and *Vain Exercises*, and *Riding in Coaches* and *Chariots*, and *unnecessariy on Horses*, for fear Pride should get the Dominion, going on Foot being generally esteemed *Poor* and *Base*, as though the Creator had not given Man Feet and Legs for that use; and also were wary of gratifying their sensual Appetites with various sorts of Meats and Drinks, both in Quantity and Quality; but because they did not persevere, but looked back towards *Sodom* and *Egypt*, became Pillars of *Salt*, and fell in the Wilderness. And the Reason is, they gave themselves liberty, and so went back by degrees, and before they were sensible, were again ensnared and entangled in the Vanities of the World, and so deprived of those blessed Talents which before they enjoyed.

A wise consciencious *Scruple*, and *Self-denial*, are always the fore-runners of true Wisdom, if diligently pursued and improved, being the ways by which the Spirit of God hath dealt with Man in all Ages; thereby giving him a right Understanding and Distinction of what things are good, wholesome, and profitable, and what not. And this tenderness hath generally the greatest power and vigour in the beginning, as all that have travelled in this way can witness; but in process of time, if there be not great Diligence used, this Divine Seal becomes defaced, and the *Scruple* grows less and less, and a certain

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Freedom appears to the Understanding, which is the only time of Trial, and the hour of Temptation. Most lose ground when they come to this state, by purposing to themselves the using of those things moderately and temperately, which formerly they have spent in superfluity, and of late have altogether declined; but with Colour of using moderately, many are ensnared, and by degrees led again into Captivity. It being for Example, more difficult to drink Wine with a just Moderation, than to drink no Wine at all. And 'tis the part of a wise Man, if he sees an hundred things lawful, to deny himself of ninety of them, being certain of this, that every inferiour thing a Man toucheth, or communiceth with, has a special Power and natural Inclination to beget its own property, and by degrees enslave the more noble Properties in Man. Therefore, 'tis safer to deny ones self many of those things that are lawful and mean, as well as those things that are not, because Man has Power either by Sense or Understanding, to hinder the Influences and Spiritual Impressions of Nature, if he shall joyn himself to any thing, whether it be *Meats, Drinks, Employments, or Communications*, there being no Caviates that can prevent those Inconveniences, but only *Scruple and Self-denial*, which has been, and alone is the first step, and also the last, to all *Virtue and Wisdom*. He that can regulate himself and his Imaginations, Words, Communications, Meats, Drinks, and Employments, may preserve his Spirit pure and potent, and make his Soul thereby an *unpolluted Temple of God*, which is the Supream Musick attainable, where all the various *Forms* do incorporate and imbrace each other in an holy Confort of Love, and where there is no despising, envying, or persecuting of one another, because they are of different *Forms, Shapes, Figures, Complexions, Inclinations, or Understandings*, of which *Vocal and Instrumental Harmony* is a true Si-

militude. Therefore it is much to be pitied, that those that are Players on Instruments, and skilled in *Musick*; be not more Temperate, Sober, Grave, and Wise; for the wicked Wantonness, and vain Lives of some of them, have brought a Scandal on *Musick*; and most People, being ignorant of the Nature and Excellency of *Harmony*, have charged *Musick* as tho that had been the chief Cause of those Evils some of them have committed against God, Themselves, and the Law of Nature. But this is a grand Mistake; for the Original Cause of all Evil and Sin proceeds from a Mans own Lusts and Passions, and not from any outward thing. 'Tis true, Man hath the two *Seeds* and *Tinctures* in himself, and as he shall give his Will up unto either Evil or Good, so he has power to attract unto himself either Virtue or Vice out of all things, and also to use them either to the Praise of his Creator, or profit of himself, or the contrary; as the Apostle saith, *Unto the Pure, all things are Pure*; but to the perverse the contrary; for the Lord appears to every Man, either in his Love or Anger, according to what Principle he hath suffered his Will to enter into, as the Scripture saith, *That the Lord is an angry jealous God, and a consuming Fire*: And yet again he saith, *That he is a merciful gracious God, full of Love and Pity, and will shew Mercy unto the third and fourth Generation of those that fear his Name, and live in Unity*. Therefore *Musick* is not at all to be contemned or slighted for the badness of some that pretend to its outward Practice, for they still are Strangers to its inward Power and Efficacy. For *Concord* and *Harmony* are the best Accomplishments and sublimest Gifts that can be attained in this World, the pleasures of Time and Eternity, enduing both Soul and Body with perpetual Health, it being that happy state which Man, and all other Creatures do travel with great Desires and Groanings to be delivered unto, even that Holy Unity whence all proceeded.

But

But *Unity, Concord, and Intellectual Harmony*, have hardly any thing in the Hearts of Men; for if they had, then there would be Peace and Love, not only amongst Men, but to the whole Creation; for that Paradisical State in this World, which many have hoped to see, and do expect shall come, *viz.* that all Mankind shall live in perfect *Love, Concord, and Harmony*, can never be expected to come to pass, except Men do take other Measures than hitherto they have done. For before any can attain to such a blessed Harmonious Condition, he must first live in the Observation of God's Law in the outward Nature; for the greater cannot be understood, if the lesser be not put into practice. Man cannot by his Prayers move the Lord in his Holy Fountain of Love, except he lives in the Power and Operation of the same Fountain; nor can attract the sweet Influences of the Elements and Cœlestial Bodies any other way, but by living and observing the simple innocent Law of Nature. For this Cause, those that live under the Dominion of the Spirit of Discord, Pride, Envy, and Contention, their Devotions cannot move the Lord in this Principle of his Love and Mercy; but on the contrary, moves him in the stern Wrath, and therefore is said to be an Abomination unto him. For this Reason there ought to be more care in every one to know what Spirit reigns in the hidden Ground of the Heart, than about outward Forms: *Every one that feareth God and worketh Righteousness*, saith the Apostle, *is accepted of the Lord*; who makes no difference of Forms; for every Form is either Good or Evil, as the People are either Virtuous, or the contrary. Therefore it is highly necessary for every one to study the Knowledge of *himself*, that he may understand the differences of Spirits, and from what Fountain or Property every Thought, Word, and Work, does proceed; and to recommend and promote such *Self-study and Heart-knowledge*, is the Scope of this

whole Treatise, which being once attained unto, a Man may be able to correct himself, and Tune his own Instruments; whence will proceed Concord, Love, and Harmony, without which there is no Satisfaction either in this World, or that which is to come: For to fear God, and keep his Commandments, is the true Musick which all Mankind ought to be skill'd in, and practise. This is both the Glory and the Happiness, the Joy and Solace of Created Beings, the celebrated Musick of the Spheres, the Eccho of Heaven, the Business of Seraphims, and the Imployment of Eternity. Amen.

F I N I S.

*A Dialogue between an East-Indian
Brakmanny, or Heathen Philosopher,
and a French Gentleman, &c.*

Heathen. **S**IR, I will not be so inquisitive as to ask what Accident or Occasion brought you into these *Oriental Regions*. Be it either *Curiosity*, or *Business*, a natural desire of improving your *Understanding*, or *intension of Commerce*, I speak you heartily welcome, and shall to my power be ready to serve you, esteeming it both my *Duty* and my *Happiness*, to do good Offices to all the *Creation*, and especially to *Strangers*, as standing many times most in need of them.

French-man. Worthy Sir, your *Civilities* have rescued me from that common *Error of thinking*, that out of *Europe*, or the *Pale of Christendom*, dwells nothing but *Rudeness* and *Barbarism*. I find no less *Courtesie* in this, than in the other *Hemisphere*; and perceive *People* may be born at some thousand *Leagues distance*, under different *Climates*, and where the same *Stars* are never seen; nay, which is more, under various *Religions* and *Rites of Worship*, wholly strange to each other, and yet may agree well enough, if they would give their minds to it, in the *Practice of the common Duties of Humanity*.

Heathen. There is no doubt of it, Sir; for the *Modes and Customs of your Countrey* differ just as much from *Ours*, as *Ours* do from *Yours*; and therefore we are not for that *Vanity to Scorn or Laugh at*, much less *Hate and Plague each other*; but rather impartially consider which is most agreeable
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to Nature, to the noble Divine Principle, and the real Benefit of Humane Life ——— But waving this Discourse, pray what is the present News in Europe ?

French-man. *That Question will lead us to the very Antipodes of what we were Discoursing of ; for nothing is more frequent among us than Contentions, Controversies and Wars.*

Heathen. For what I pray ?

French-man. *Some for Empire, some for Glory, but most about Religious Points, and the nearest way to Heaven.*

Heathen. Now, in my Opinion, neither of these things should administer occasion for such Violences and Confusions. For if Men considered the Weight and Cares of *Empire*, those that are without it, would rather fly from, than fight for it. And that Prince's Dominions are wondrous small, that cannot imploy all his Virtues in meliorating his own Subjects, rather than in Invading, Oppressing, and Ruining those of his Neighbours. Nor can I understand, that any *Glory* is to be got by destroying Men. I think 'tis rather matter of Praise to beget them. Your *Alexander* and your *Cesar* (for we heard of their Names, and the former spread the Venom of his Ambition even into these parts) made some Millions *Fatherless*, yet could neither of them boast of *one Son of his own*, but both died *Childless*. And then for *Religion* ; that, methinks, should teach you quite the contrary, especially your *Christian Doctrine*, which (I have heard) enjoins you to *Love your Enemies*, to turn the *Left Cheek* to him that smiteth you on the *Right*, &c.

French-man. 'Tis very true, the Principles of our Religion are such, but the general Practice now-a-days runs quite contrary.

Heathen. And yet Practice is the Life of any Religion : If you do verily believe those Principles of Christianity to be true, why do you not follow them

them in your Conversations? If you do not believe them, why do you call your selves *Christians*? If you do believe them, and yet resolve not to practise them, you are wilful obstinate *Rebels*, and greater Affronters of Christianity than we that do not make Profession of it. Can any thing be more absurd, than to turn *Earth* into a kind of *Hell*, under pretence of driving Men to *Heaven*? And to commit Murthers and Cruelties for the sake of the God of Life and Love? Alas, Sir! the *Infinite Deity* delighteth not in Man-slaughter; Strife, War, and Contention enter not into his Tabernacle: Above all his clear, bright, serene, calm and quiet; 'tis in the lower Regions of the Air only, that Storms are generated, and Thunder and Lightning break forth. *God is no Respector of Persons*, but (as your own Prophets say) every one that doth well is accepted of him; he causeth the blessed and glorious Body the Sun to shine on the just and unjust, and commands the sweet Influences of the *Cœlestials* to fall upon all: The Blessings of the four Worlds are equally distributed to all Men, as well *Inferior* as *Superior*. He sustains and preserves the universal *Systeme of Nature* by the Hand of his out-spread Providence; and when the Sons of Men, by their sinful Vanities, Oppressions and Violences, have awakened his Wrath, he does not presently dart down the Thunder-bolts of his Vengeance on their guilty Heads, but first sends his *Brackmannys* to tell them of their Evil, and call them to Repentance. And if Mankind will walk in the right Way, and dwell in the Everlasting Regions of Bliss, they must endeavour to imitate their Creator, whence our Seers call Man the *Image* or *Likeness of God*, and the *Horizon of both Worlds*, since in him the Superiors and Inferiors are united. Now if People would study to be truly like their Maker, Violence, War, and Oppression would have no Place in the World.

French-man. I perceive you are much for Peace and
Qui-

Quietness; yours is a strange Religion indeed, that will not allow of the Noble Feats of Arms, and the Arbitrament of the Sword.

Heathen. For ought I can hear, your Religion allows the same as little as mine; and threatens, that whoever use the Sword, shall perish by the Sword.

French-man. And yet the Cause, or at least the Pretence of most of our Wars is Religion; and 'tis by the Profession of Arms that Men amongst us become great and honourable.

Heathen. If Killing be so honourable, Butchers sure with you are a worshipful Company.

French-man. Butchers of Beasts are but meanly regarded, but Butchers of Men are celebrated as the only Hero's.

Heathen. And after what Fashion, I pray, do these Hero's live?

French-man. For the most part, they are such as love to Eat to Gluttony, and think that Day ill spent wherein they are not Drunk; their Discourse is nothing but Boasts and Rotomantado's, intermixt with such horrid Oaths and Blasphemies, that modest Men tremble more at their Talk, than for fear of the Fury of their Arms; where-ever they come, they carry Ruine and Confusion with them, destroying Men, and debauching Women, deflouring of Virgins, ravishing of Matrons, Robbing, Plundering, firing of Houses, devouring what they can, and destroying the rest, as their Profession and Delight; and this they call Living at Discretion.

Heathen. If these be the Christian Hero's, I wonder what are your Devils! I hope these are none of those that you said do contend so much about the Right Way to Heaven.

French-man. Yes, I'll assure you, none more ready to Kill and Damn all that will not be of the Religion they do pretend to. We have in our Countrey a parcel of People called Hereticks and Hugonots, their
Conversa-

Conversation is generally Just and Honest, and they are Peaceable and Obedient to their King, and as ready to serve him, and do good to their Neighbours, as any: But they will not join with us in our Religions, Opiniens, and Ceremonies.

Heathen. As how, I pray?

French-man. Why, they will not acknowledge our Supreme Caliph at Rome to be Infallible: They will not say their Prayers to a Statue, an Image, or a Picture, because they fancy those fine things can neither hear them, nor help themselves: They will not own that the Bone, or piece of the Garment of a Man, who is himself many Years ago Dead and Rotten, can Cure them of Diseases, or preserve them from Dangers; but especially when we give them a piece of Bread, and tell them 'tis Flesh, Blood and Bones, they think 'tis Bread still, and are so impudent as to believe their own Eyes before the Dictates of our Priests.

Heathen, Why, Do you your selves believe and practice these Absurdities?

French-man. Ye marry, and would burn you too, if you were in some parts of Christendom, and durst say you did not believe them as well as we.

Heathen. Then I bless the good and infinite Being, that I have no Business in such a Christendom. But pray proceed with the Story of your Hugonots.

*French-man. We endeavoured to suppress and root them out by severe Laws, and open Wars; but finding that Course ineffectual, we resolved upon a Stratagem to cut them off; pretended to be very kind to them, and that we desired a perfect Reconciliation, and to that purpose made a Match between one of the chief of that Party, and a great Lady of ours; to solemnize this Wedding, the principal Hugonots repaired from all parts of the Kingdom, and had the greatest Assurances given them of Friendship. But one Night whilst they suspected nothing, Souldiers being drawn together, at a certain Hour fell upon them in all parts
of*

of the City, destroying Men, Women and Children; so that in two or three Hours time, there were above Ten thousand of their dead Bodies flung naked into the Streets, and the Channels flowed with their Heretical Blood: And at that time Messengers were sent to other Cities and Towns to do the like, so that in a few Days there were above Forty Thousand of them slain. Was not this a noble Expression of Zeal for Religion?

Heathen. God keep such bloody Zeal still from our Indian Territories. Do your Priests allow of such doings.

French-man. Allow! Yes, and applaud them too, they are the Men that excite us to these gallant Exploits; and, for a Reward for these Services, do forgive us all our Sins, and assure us of Heaven.

Heathen. I know not what they may pretend; but this I know, that God is Love, and that such barbarous Cruelties are to him an Abomination; And to speak Truth, so long as Men continue Obstinate, Revengeful and Contentious, and suffer the wild savage Nature, and bitter Spirit, to reign in their Hearts, neither Men nor God can forgive them, for Inequality and Discord cannot move Equality: Such a Spirit is contrary to the Divine Nature, and therefore cannot expect Forgiveness till 'tis changed and transformed. For Men cannot draw nigh to the Fountain of Benignity, nor be heard of the Sovereign Being, but as they become like unto him, for every like is moulded by its likeness; Blood requires Blood, but the Merciful shall find Mercy from the God of Peace and Compassion, whose Mercies never fail. For this cause we have for many Generations totally abstained from all Violence, Oppression and Killing, either of Man or Beast; for the Groanings and Miseries of those Creatures that suffer wrong, are the beginnings of Trouble and Sorrow to those that do it, and do certainly stir up and waken the fierce Wrath in Nature, as the Leadstone attracts Iron.

French-

French-man. *These are pretty Notions, but methinks impracticable : For if we Europeans should live the Life you talk of, and lay aside Arms, and not vindicate our Religion and Liberties by the Sword, we should be over-run, and be made the greatest of Slaves. Have not you heard of the Inroad made (at this instant) by the Turks into Germany ? Now would you have us stand with our Arms across, and suffer them to over-run all Christendom ?*

Heathen. I pray, what do you account the occasion that moved the Turk to this Expedition.

French-man. *Why, the Emperor of Germany in certain of his Territories, had some of those Heriticks that I described to you but now, and he would force them to be of his Religion ; and, to compel them thereunto, seized on their Priests, and clapt them into Dungeons and Prisons, where they were starved, and pined away in Want and Misery ; and others he sold for Slaves, and sent Soldiers amongst them to kill and destroy all that would not conform to his Ceremonies : Hereupon they took Arms in their own Defence, and observing their Brethren to live free from such Violences, and enjoy their Religion under the Turks, paying only such Tribute, they desire the Turk to protect them, which offends the Emperor, and so the Quarrel encreasing, the Turks sends an Army against him.*

Heathen. This confirms and illustrates what I assert ; for here you see this Deluge of Calamity had not happened to Germany, had they not first stirred up the Wrath, and causlessly vexed their Neighbours. It appears plainly these Flames arise from Sparks of their own kindling ; besides, Experience shews, that none are such Vassals, and subject to so many Miseries, as those that give themselves to the use of Arms, viz. to Guns, Swords, and the like Weapons of Wrath, and most of them perish by the use of them. For our own part, 'tis true we do live in Subjection, and under the burthen of many great Taxes, which are levied on us at the Pleasure of the Princes we live under ; but then they protect us from the Injuries of the Multitude, allowing us our free Egress and Regress through their Domi-

Dominions, and unquestioned Liberty for the Exercise of our Religion, and manner of Living : They do not endeavour to peep into our Breasts, or examine our Opinions, or punish us for not *thinking* as they do. We go freely about our Occasions; nor do they permit every *Idle Fellow* to take away our Goods, nor give us abusive Words, or hurry us to loathsome Prisons; nor are our Sons forced into the Wars: They threaten no Punishment to us, provided we do not offend the Civil Laws; for they matter not what Gods we Worship, nor after what fashion, so we are just to men, and live peaceably, and pay our Tribute. If they have our Money, they know they cannot want Men that will fight for two Pence a Day: But we value our Health, our Lives, Liberties, and Religion, more than Money. We all drink Water; and the fragrant Herbs, wholesome Seeds, Fruits, and Grains, suffice us abundantly for Food: Our Stomachs are clean, our Appetites sharp, so that we taste the inward Virtue of each thing, and sing Songs of Praise to the Creator, who affords unto us the Plenty of the Earth, and the pleasant Dews of Heaven; so that as Fish live in the Salt and Brackish Ocean, and yet their Flesh is fresh and sweet; so we in the midst of a tempestuous troublesome World live Calm; and, as it were, in *Paradise*.

French-man. *I am glad to hear you esteem your selves so happy; there are few Mortals that are so content with their Lot, but are whining, repining, complaining, and always on the Tenter-hooks of new Hopes and Desires.*

Heathen. And the Reason is, because they forsake Nature, and let loose their Desires, which having once cast off the Bridle of Moderation, run on without stop or bounds.

French-man. *But I perceive you are for Liberty of Conscience, and that every one may follow his own Opinion and Phantasie; and if so, we should have a mad World; such a License is destructive to Government, and the very Nurse of Rebellion.*

Heathen.

Heathen. I do not well understand what you mean by *Opinion* and *Phantasie*, People will think as they list, do you what you can. But this I know, that he that fears God, and hurts not his Neighbour, oppresseth not the Creation, and obeys the Civil Laws of that Countrey he lives in, and freely pays all Duties and Tributes to the Prince that protects him, is a good and faithful Subject to God and his King. Nor have we any Temptation to Rebellion, for to us all Governments are alike, as long as they protect us from Violence, I have read something of your *European* Affairs; and if I mistake not, in *France*, *Spain*, &c. where the Laws are to force People to be all of a mind, there have been abundance more Rebellions, Insurrections, Plots and Conspiracies against the Government, than in *Countries* where Liberty of Conscience is publickly allowed; whence I rather infer, that not the indulging, but restraining Liberty of Conscience is the grand Cause of those Disorders amongst you. 'Tis certain, every Man ought to have Liberty in *Well-doing*, and to be punished only for the contrary. And we *Bannians* scarce know any thing that is a greater Evil, than for men to contend, hate, envy, oppress, fight and destroy one another, because they are not in all particulars like themselves: For Men naturally are as various in their *Intellects*, as in their *Shapes*, *Forms* and *Complexions*; for the *Shape* and *Form* of every Body is according to the *Nature*, *Equality*, or *Inequality* of the *Spirit*. The Lord hath made all things to differ; there is not any two things in the four Worlds alike in all particulars; therefore whosoever is offended with another, because he is not perswaded, or does not understand just as he does, is in Truth offended with his Maker, who is the Author of that Variety. If two things were exactly in all respects alike, they must become the same; the nearest similitude, of things is made by casting them in a *Mould*, and yet even then they differ.

French-man. *Tous* say right, and therefore to make all
 H H A H H

Mens Understandings of a size, our Churchmen prepare Moulds for them, viz. Creeds, Liturgies, Systems of Divinity, and the like, wherein they cast and fashion all Mens Understandings, so that none but must own these, though he do not understand a word of them; nor must dispute them, though his Heart and his Brain tell him they are false and impious.

Heathen. This is much such an Uniformity as I have heard, in some of your Books, was practised by the Tyrant *Procrustes*, who dwelling near a common Road, seized all Travellers, and carried them to his Bed, which was framed exactly for his own Stature, and if their Bodies were longer, chopt off their Feet or Heads to make them fit; and if too short, strained their Bones and Sinews out with Engines to a due Proportion; Was not this Gentleman a great Lover of Decency, Order and Uniformity? If there were not *Variety*, there would be no *Motion*, for it is the various working Power, and, as it were, Strife between the Properties that causeth all Vegetation and Manifestation; if there were but one thing, there would be nothing, or a standing still, which the Jews great Prophet seems mystically to shew, when he saith, *God made all things out of Nothing*: For there was no Manifestation or Appearances before God moved himself on the Face of the Waters; which moving seems to signify the Strife of the various *Forms, Qualities and Properties* of the hidden Nature, without which nothing could be generated. But here I must be silent, for we are counted *Heathens* already, and I do not know what worse Censures may pass upon us, if we too far explain those Notions, which, though founded in Nature, are yet so agreeable to the Conceits and Practice of the Multitude. But this we are sure of, that Men ought not to hate or suppress any thing but *Evil*; for *Man's most deadly Enemies are within himself*; whence one of the wisest of the Jews Kings affirmed, *That he that overcame his own Lusts and Passions, was a greater Conquerour than he that subdued a City.*

French-man. *For my own Part, I shall for the Future be more careful how I credit Reports ; we in our Countrey are told by our Learned, that you are meer Heathens, Infidels, Idolaters and Worshippers of the Sun, Moon, and all the Host of Heaven.*

Heathen. I nothing wonder that you *Europeans* should be mistaken about us, who live so remote, since you seem so little to understand the Opinions of each other amongst your selves, every one misrepresenting the Sentiments and Doctrines of all that differ from him. 'Tis true, we do highly esteem and admire all the *Heavenly Host*, and those *Refulgent Quires* of the *Celestials*, especially that glorious *Eye of the World*, the *Sun*, as being the Handy-works, and Wonderful Powers of the incomprehensible Creator, and think it part of our Duty to express our Gratitude and Veneration to the one only Fountain whence all those amazing Wonders proceed ; for he that contemns the Streams, cannot truly honour the Fountain : Do not your own Prophets teach you to *Honour Rulers and Governours*, because they derive their Government from God ? And if you do not only worship and bow the Knee one to another (who are at best but brittle animated Dirt) but also reverence the work of your own Hands, as a Man cloathed in goodly Raiment, and the like, how much more ought we to have in high Veneration those wonderful Fountains of *Light, Heat, Motion and Vitality*, which are the manifested Powers of God, and his upper *Vice-gerents* and *Lieutenants* over the Lower World ? Did not you tell me but now, that you esteemed your *Hugonots* worthy of Death or Persecution, because they would not pay Esteem and Adoration to a few painted Clouts, the Pictures of their fellow Creatures, which you call Saints, not knowing whether they be truly so or not ; and yet will you condemn our *Brackmans*, for directing their *Esteem* to these glorious Master-pieces of the Creation ? If you count such lifeless pitiful things, as *Wood* and *Stone*, or things painted and fashioned by Man, fit to be Representations of your *Gods*,

and means whereby to enliven your Phantasies and Minds to an higher degree of Devotion (which was the sole intent of the first Inventors of those things) what regard then ought we not to have of those living Powers of God, the *Celestial Bodies*, by whose sweet and friendly Influences all Created Beings are preserved and nourished? What is more exciting to a well-disposed Mind, than to behold that glorious Body the *Sun*, with the innumerable Train of *Stars*, and the various Species in the four Worlds? Or, what doth more ravishingly declare the Greatness, Goodness, and Eternal Wisdom of the immense Creator? This is a *Book* we study, in which the *grand Charter of Nature*, and and the Holy Mysteries of God are recorded, and we think we do not err in preferring it before the endless and contentious thwarting Volumes of the Talkative Philosophers and Wrangling Schoolmen.

French-man: *I have been told, and you seem to own it, That you will not Kill any of the inferior Creatures, nor eat their Flesh; but I pray, hath not Man power to do as he pleaseth with those Creatures? And were not they made for that very purpose?*

Heathen. God hath made all Creatures inferior to Man, who hath freedom to use and do unto them all as he pleaseth, having free Will to chuse either Good or Evil; but he that follows the better, and leaveth the worse, chuseth the better Part, and is made God's Friend, and in Amity with all the Creation; for Man is a likeness of all things, and contains their true Natures and Properties; and therefore whatever he giveth himself unto, the same becomes strong in him, be it Virtue or Vice: For which cause our well-advised Fathers commanded us, our Wives and Children, to abstain from all kinds of Violence and Oppression, especially to those of our own Species, that thereby our Souls might be preserved from being precipitated into Wrath, and so retain Humanity, and the more noble Faculties of our Souls unspotted, as well as our Bodies rendred wholesome, clean, and fit to be Temples
for

for the Divine Spirit ; esteeming Abstinence, Clean-
ness and Separation, to be the true Paths that lead to
all external and eternal Bliss ; it being in our opinion
an unfit, and altogether unworthy thing, that the great,
noble and immortal Soul of Man should so much dege-
nerate from its high and illustrious *Birth*, as to joyn or
suffer it self to be incorporated with the low and savage
Nature of *Beasts*. Nor do we think it lawful for us to
heat our Veins, and distemper our Blood with Wine,
since Water more kindly quencheth our Thirst ; the in-
nocent and fragrant *Herbs* and *Fruits* of our Gardens
afford us ample satisfaction ; and we should be ashamed
to make our Bodies the Graves of the Inferiour Crea-
tures. And tho' our Princes are sometimes harsh and
severe to us, yet we pacifie them with meek, submis-
sive and humble Behaviour. And since as little as pos-
sibly we can, we hurt not any thing, therefore nothing
hurts us, but we live in perfect Unity and Amity with
all the numberless Inhabitants of the four Worlds, do-
ing by them as we would be done unto, whereby we
dis-arm their Rage, and their Fury finds no place a-
gainst us.

French-man. *But pray tell me how long you have led
this kind of Life ; and whether your Sons and Daughters do
follow your Religion and Example ? For amongst the Euro-
peans nothing is more common than for Youth to degenerate,
and wander after the Multitude, and abandon their Fathers
Rules, especially if they should be but half so singular as
you are.*

Heathen. As for the *Antiquity* of our Course of Life,
I think for the greater part, I may date it from the
World's Original. Your own Doctors teach, that *A-
dam*, the first Man, was placed in a Garden, and that
the green *Herb* and *Tree* bearing *Fruit*, was to be to
him for Meat ; and do generally agree, that afterwards,
at least during the Old World, *viz.* to the time of the
Flood (which was in the Year of the World, 1656.)
eating of Flesh was not allowed or practised ; and tho'
afterwards it was practised, yet 'tis probable it did

not

not obtain with all : But there is reason to believe, that still the better and more reserved sort did abstain : For about the Year of the World 3300, (near the time that your holy Records mention *Jerusalem* to be Besieged by *Nebuchadnezzar*) we find the Famous Philosopher *Pythagoras* flourishing, who expressly taught his *Followers* (which by reason of his *Parts* and *Virtues* were not a few) not to eat any *Flesh*, but content themselves altogether with *Vegetables* ; and this great Man travelling for the acquit and diffusion of Knowledge into divers Parts, left not our *India* unvisited, and there planted this wholesome *Doctrine*, which ever since hath not wanted *Observers*, derived down by a continual Succession to our Times. 'Tis true, our Ancestors have obliged us to some things, which may seem frivolous and vain, as not to Kill any kind of Vermin, which are very offensive to the Life of Man : But indeed these Prohibitions well regarded, shew their more deep Wisdom and Fore-sight ; for they did consider, that their Philosophy would not only be embraced by Wise Men, but also by a great number of Fools (as the most part of all Men are, in one thing or other) and if they should have permitted them to have killed any kind of Creatures, the Foolish would have concluded, they might by the same Rule as well Kill others, and so by degrees come to Kill Men, as most other Nations do. Besides, not only our cleanly regular temperate Lives free us from many of those Vermin wherewith others are troubled, but we take it for a Rule, that such as would live an abstemious separated Life from Evil and Violence, must refrain from some things that are lawful, as well as from those that are unlawful ; as one of your Prophets says Excellently, *All things are lawful, but not expedient*. Touching our Sons and Daughters, they all constantly follow our Foot-steps, and it hath very rarely been known, that any of them have forsaken the Precepts of their Fathers ; being descended from a Root of Temperance and Equality, they are naturally Sober and Temperate, for they use not *Tippling-houses*,
nor

nor spend their Patrimony in *drinking Wine, Gaming, Debauchery and Gluttony*; so that the more Children we have, the Richer we esteem our selves, they proving no more chargeable to us, than Lambs do to Sheep: They all Marry Wives of our own Tribe and Religion, and there is no Dispute about either Portion or Joyn-ture: Their greatest Pleasure, and chief Recreation, is to contemplate the Heavens, and their glorious Furniture, the *Sun, Moon and Stars* in their various Motions and Configurations, as also the pleasant *Gardens, Groves and Fountains*, and to free the Inhabitants thereof from the Tyranny and Bondage of Men, as much as in them lyes: And so, through the whole Course of our Lives, abstaining from all that tendeth to Evil, and promoting what we can the good of the whole Creation; we endeavour to imitate the Adorable Maker and Conserver of the Universe, whose Off-spring we are, and in whom we live, and move, and have our Being.

French-man. *You have not only gratified my Curiosity, but in several things informed my Understanding. And I heartily wish that your Virtue and Morality were Crowned with True Christianity, and our Christianity Embellish'd with the Real Practice of your Virtue, Temperance and Moderation. And so bid you Farewel.*

To

*To shew that the Recommending Abstinence from
Flesh, is no new Upstart Conceit, I shall here add
those notable Verses of the Ingenious Poet Ovid,
written above 1600 Years ago, in his Metamor-
phosis, as I find them Translated by Sandys, where
he brings in the Famous Philosopher Pythagoras
(from whom the Indian Bannians derive their
Doctrinè) thus discoursing.*

FOrbear your selves, O Mortals, to Pollute
With wicked Food, Corn is the generous Fruit.
Apples oppress their Boughs, plump Grapes the Vine,
Thousand sweet Herbs, and savoury Roasts combine,
With beauteous Flowers of most fragrant Scent,
Your nice and liquorish Palates to content.
The prodigal Earth abounds with gentle Food,
Affording Conquest without Death or Blood:
But Beasts with Flesh their ravenous Hunger cloy,
And yet not all; Horses in Pastures joy,
So Flocks and Herds: But those whom Nature hath
Endu'd with Cruelty and savage Wrath,
Wolves, Bears, Armenian Tygers, Lions, in
Hot Blood delight. How horrible a Sin!
That Intrails, bleeding Intrails should Entomb!
That greedy Flesh, with Flesh should Fat become!
Whilst by the Livers Death the Living Lives.
Of all which Earth our bounteous Mother gives,
Can nothing please, except thy Teeth in Blood
And Wounds, and Stygian Fury be imbru'd?
Nought satiate the wild variety
Of thy rude Paunch, unless another die?
That good Old Age, that Innocent Estate,
Which we the Golden call, was fortunate

In *Herbs* and *Fruits*, her Lips with Blood undy'd ;
 Then *Fowls* through th' Air their *Wings* in safety ply'd ;
 The *Hare* then fearless wandred o're the Plain,
 Nor *Fish* by their Credulity were slain.
 Nor taught, was Man, that fawning Treachery,
 All liv'd secure, till he that did Envy
 (What *Damon* e're it was) those harmless *Cates*,
 And cramb'd his Guts with *Flesh*, set ope the Gates
 To cruel Citizens. But first, these slaughtering harms,
 A fire of Zeal at Holy *Altars* warms ;
 Enjoining *Sacrifices* with the Blood
 Of savage Beasts, which made our Lives their Food.
 Thus the *Wild Boar* for rooting up the Corn,
 And leaving painful Plough-mens hopes forlorn,
 Was thought to merit *Death* : Vine-brouzing *Goats*
 Do next to angry *Bacchus* yield their Throats.
 What harm have poor *Sheep* done, whose Udders swell,
 And yield of Nectar a perpetual Well ?
 Supplying Man with their soft *Wooll*, and are
Alive than *Dead*, more profitable far.
 Or what the *Ox*, a Creature without Guile,
 Inur'd to Patience, and continual Toil ?
 He most ungrateful is, deserving ill
 The Gift of *Corn*, that can *Unyoke*, then *Kill*.
 The Husbandman that Neck with Ax to wound,
 Is too severe, that plow'd his stubborn Ground ;
 So oft Till'd, so many Crops brought in,
 Yet not content therewith, ascribes the Sin
 To guiltless *Gods*, as if the Powers on high
 In *Death* of labouring *Innocence* could joy.
 Wheuce springs so dire an Appetite in Man
 To interdicted Food ? O Murrals ! Can
 Or dare you feed on *Flesh* ? Henceforth forbear,
 I you intreat, and to my words give ear,
 When Limbs of *slaughtered Beasts* become your Meat,
 Then think and know, that you your *Servants* Eat.

A Discourse of the Philosophers Stone, or Universal Medicine, wherein is Discovered the Abuses and Impossibilities which these Chymical Pretenders have so long made use of, to deceive the Simple and too Credulous; which may also serve as a Caution to all such who have been Ass-ridden by those Violent and Fierce Invaders of God's Unalterable Law.

THE Chymical Philosophers have, in all Ages, written and fill'd the World with many Ingenious Volumes, discoursing of their secret Fires, and occult Operations, by which they say, they obtain their Transmuting Powers and Virtues in changing the Original Forms, Powers, and Virtues of Things, that is the more Ignoble to the more Noble, as Lead, Tin, Copper, &c. into Silver and Gold, which seems to all that are Endued with the true Understanding of the Nature and Original Principle of Things, to oppose God's Law, and limited Powers of Nature, for the changing of Forms is forbidden by God's Law. Note, That if it be possible to change and alter the form of Lead, so that it becomes of another Nature and Species, (*viz.*) Gold or Silver, and so of other Metals, by their secret Operations, and abstruse Methods, which they pretend to; by the same or like Method; and much easier, may the Forms and Qualities of Vegetations, be changed out of one into another, (*viz.*) the Ignoble to the more Noble, as Oates into Barley, and Barley into Wheat, and so of the rest, which have much nearer affinity to each other than Metals have; for they are so near allied to each other, that being ground into Flower, and dress'd, and made into Bread, and other Foods, can hardly be distinguished by the nicest of Palates; and notwithstanding this affinity, no Man ever pretended, or could alter or change the form, or transmute one of these Vegetables into the other, for every Seed produces

duces its like *Species*, Wheat therefore produces Wheat, and Barley, Barley, and so of all others; and if any Man should pretend, by his secret Fires and Operations, to produce the Seed of any Vegetables, as Wheat, Barley, and such like, none that is rational would Credit him, neither indeed can he do it, or raise it, but by his own natural Seed: Now if the Forms and Qualities of those things that are so near us, and much easier to be wrought separated or fermented, cannot be transmuted, how then is it possible for those untameable Bodies, that lyes so deep in the Caverns and Bowels of the Earth, that are so immanageable, and hard to be wrought on, that nothing but fierce strong Fires can touch them; and when they have passed through several Fluxes by Fire, they are more the Children of *Mars* and *Saturn* than before, (*viz.*) harder and tougher, by which fiery Operation, the Spermatick and Original Generating Power is wholly destroyed, and there is no Art found which can advance its Generation again; for all common Fires are destructive to Generation, as in Grains before-mentioned, if they are scorched or heated by any common Fire, it destroys their seminary Virtues, and therefore nothing can produce its *Species* but its own Seed, and planted into a proper Earth and *Menstruum*. He that would obtain the making of Lead, or any other Metal, must first have its own proper Seed, which no Man ever had, it being an Invisible Power, or Secret Matter wholly hid from Man; as also a proper Earth and Water, Liquor or *Menstruum*, and not common Fire, which destroys the Seminary Virtues, and Generating Powers of all things; and if the afore-mentioned Ingredients cannot be obtained, (which in Nature is impossible) besides, if they could, you must wait the time of Nature's Operation and Growth, which may be 500, or a 1000 Years, before Nature can accomplish its Work, and bring such Metals to the highest Limit and Perfection, for ought any Man knows; for the more durable any particular Thing or Body is, the longer time it takes before it comes to maturity in

its Generation: Now Mettles are so permanent, that they will endure many Hundreds of Years; and it is not to be doubted, but they are as long in their Growth and Generation, as is further manifested in many sorts of Vegetables and Animals; such Wood that is most firm and durable is longest a growing, and also will endure in proportion, as Oak, &c. — Besides, the changing of Forms is forbid by God, and his Eternal Law, and whoever does endeavour it, does not only commit the greatest Outrages to that Secret Law, but seems to commit an unpardonable Sin, for he puts a stop and period to the natural Generation, and obliterates that Seal and Signature which God has endued it with in the Creation, (*viz.*) that every Seed should produce its like Body, as the high Illuminated Apostle *Paul* Emphatically expresses it, That God gives to every Body its own Seed, or to every Seed its own Body, which is the Eternal Generation of Things and Creatures, which Man ought not to meddle with on pain of God's high Displeasure; for, as we said before, if any Violence be offered to any Grain or Seed, it destroys its Generating or Seminary Power: The like is to be understood in Animals, or any other Specifick Body or Seeds; for if an Horse engender with an Ass, or an Ass with a Mare, it produces a Creature which is called a Mule, which is neither endued with the Perfection or Seed of the Horse or the Ass, and therefore this Creature is not capable of Generating: But here is a full stop and period put to the Generating Powers of God's Law, because the Eternal Law of God is hereby broken: Now some may object and say, Why do an Ass and a Mare that are of two distinct *Species*, produce a Creature of a third Kind; the reason whereof is plain, because the Seeds of both those Creatures were entire and perfect, and therefore had power in those Seeds, to Generate a Creature of another Sort, but could not endue it with a proper Seed, to propagate its *Species* again; for the form being altered by the unnatural mixture of those Seeds, has broken God's Law, and there-

therefore can proceed no further ; for if it were in the Power of Men to alter and change Forms, and the *Species* of one thing into another, the whole System of the Creation, with all its *Species*, would have been sunk into Confusion and Misery : As what would not wicked and violent Men do, if they had Power ? Would they not, as they have suffered their Minds to enter into, and awaken in themselves the Lion-ish, Canine and Rapacious Spirits, and Principles of wild savage Beasts, by parity of Reason they would change and transform their own and other Bodies, into the Shapes and Forms of the aforesaid savage Creatures, provided they could thereby do more harm and mischief.

There is another sort that term themselves Medicinable Philosophers, who make a great bustle with their *Aurum Potabile*, and that they can by Fire prepare an Universal Medicine, (*viz.*) That will equally Cure all Diseases and Languishing Distempers in Mankind, which seems to be altogether impossible, and as much to oppose the unalterable Law of God, as the former Spagyric Operations ; for were it possible for Mankind to obtain a Medicine of such Perfection, Concord or Union, by which they could tinge Distempered Bodies, and as it were, tune and raise up the dismayed Quality and Principles into equality, and preserve healthy Bodies from sinking into Discord and Decay ; if so, it would be very easie not only to preserve Mankind from any sort of Sicknes, but from Death it self : The same may be said of all Vegetations, and other Creatures ; for could Man preserve the Sun's Power and Balsamick Virtue in any Creature, in its full force and vigour, the unity of that thing would then continue, and consequently suffer no decay ; for Sicknes is nothing else but Discord, and the unequal Operations of the Forms and Qualities that Body is compounded of : As for Example, Take a Pippin, or any good Fruit that has obtained its highest Perfection, and could you preserve the sweet Balsamick Juices of that Fruit from change or alteration, or stop the Mouth of
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the astringent, bitter and sharp Qualities from devouring the sweet meek Life, which tinges and shines through the whole with its amiable Virtues, could, I say, that be preserved, then that Thing or Fruit would not fall into decay, or sink into corruption. Note also, That if any Man could by Art preserve or continue the sweet oily Body in Wine, and other Liquors, in its full force and virtue as it is when it is new, so long that Wine or Liquor would continue good; but this cannot be done, for the sweet Balsamick Body of each thing, when it has attained its highest Perfection and Limit, does by degrees transmute and change it self into the Original Forms from whence it proceeded, (*viz.*) into astringency, hardness, heat, and acidity; for this cause all Old Wines, and other Liquors, are much hotter in its Operations, and not so Homogenial as new, and yet the last, (*viz.*) new, has more and finer Spirits than the former; for there is no particular Thing or Creature that standeth still, for either there is a progression till it obtains its highest Limit, and then immediately falls into Retrogradation, and its Original Corruption; this is the Method of God's unalterable Law, which holds good in Man, as well as in Fruits and Vegetables; for could the *Archeus*, and *Humor Radicalis* in Man, be preserved in Equality and Concord, then neither Diseases nor Old Age would invade him, but there has not, is not, nor ever will any such Medicine be found, for Man is, and always was forbidden, since his Fall, to touch the Tree of Life, that is, of changing the Forms, and transmuting one *Species* into another; this Tree of Life is the Secret and Magick Power of God, which is defended by his Holy Angels with Flaming Swords, which threatens Destruction to all such as attempt the breaking this Holy, Eternal, and Unalterable Law; so that it is clear that those Universal Medicines are only imaginary, and not real: The like is to be understood of those that pretend to transmute and change Lead, and other inferior Metals, into Gold; many Hundreds of them have spent plentiful Fortunes,

Fortunes, and the Best of their Times, by being led away with this Spirit of Error, by not distinguishing the Forms and Principles of Things, nor the Possibility of Nature, and have reduced themselves to the want of that they so earnestly prosecuted, and arrogantly asserted, that instead of making or finding of Gold, they have wanted Silver, and oftentimes the Necessaries of Life, and puts them upon seducing and deceiving others; too much of which I my self have seen and known, and like a common Harlot have prostrated their Secret, (and as they pretended) most Wonderful Art, to every Comer and Goer, and offering it to Sale for a small pittance of Money, their Necessities and Wants being great, which is a general Curse that attends the greatest number of those Gold-making Philosophers, telling Lies so long till they almost believe them themselves: Thus, tho' it be impossible, by the forementioned Heterogenial and Deluding Methods to obtain the Grand *Elixir*, and the Knowledge of the Transmuting Powers and Universal Medicine, yet are we far from thinking or believing that God, in whose Hands all Gifts and Secrets lye, that he does, or will not, shew and reveal such Mysteries and Gifts to his Servants, that they are capable to use and practice to his Honour and Glory, and to the Benefit of themselves and their Neighbours; for he can turn Water into Wine, and Stones into Bread; but observe, these are not done by these unnatural Methods of Culinary Fires, which destroys all Germination, and contradicts the whole Course of Nature: It is further to be observed, that the Scriptures doth testify, by its Inspired Writers, That God is Unvariable and Unchangeable, as is Emphatically exprest in these words, *The same Yesterday, to Day, and for Ever*, which is clearly manifested by the constant and unalterable Operations of both Celestial and Terrestrial Powers; for behold the daily Motions of the Celestials, (*viz.*) Sun, Moon, and wonderful Company of Stars, their Rising, Setting, continual Courses, and various, and yet steady and constant

stant Operations, all in exact order keeping both time and place, according to that Limit and Bounds the Great Creator ordained them to and for : The same is to be understood of the Elements, which are constant and unchangeable in their Operations, and always keep their Specifick Forms entire, as Fire is Fire for ever, and so of Water, Earth, and Air, or else this visible World had long since sunk into its Ancient *Chaos* ; from whence we may reasonably conclude, that Men may as well pretend to alter and change the Nature, Motions, and Operations of the Sun, Moon, Stars, and Elements, as the under-graduated and inferior Creatures, being all made by the same Immutable Creator, and bounded by his Unchangeable Law ; for all his Works are the Image and Likeness of himself. Thus much I thought fit to Communicate to Mankind, that the Sober and too Credulous might not be deceived by such Empericks and Impostors, and led astray by their Errors, to the Ruin of themselves and Families.

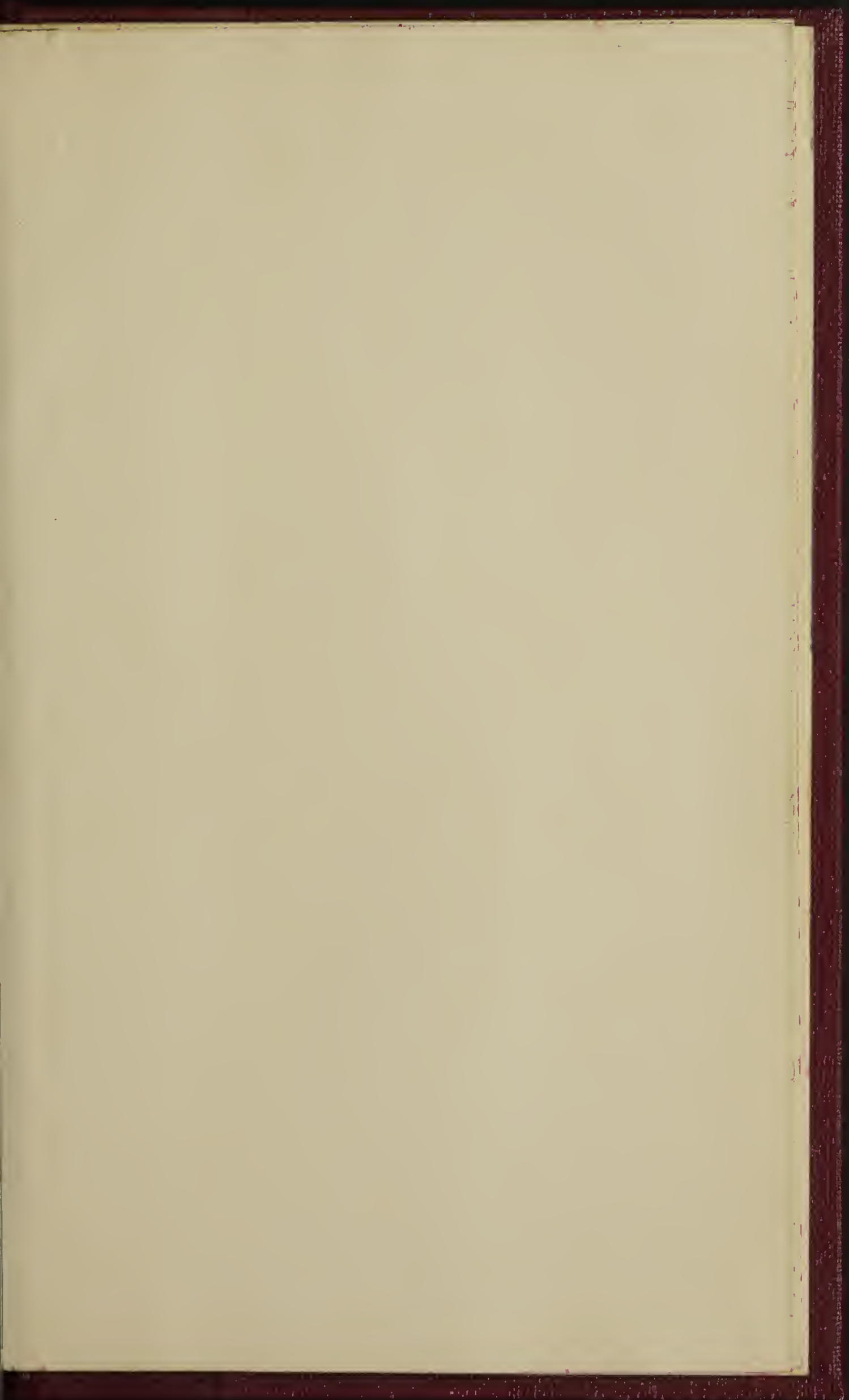
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Richard Lauder

of Killlung's Book

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Mr. Lauder His Book



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